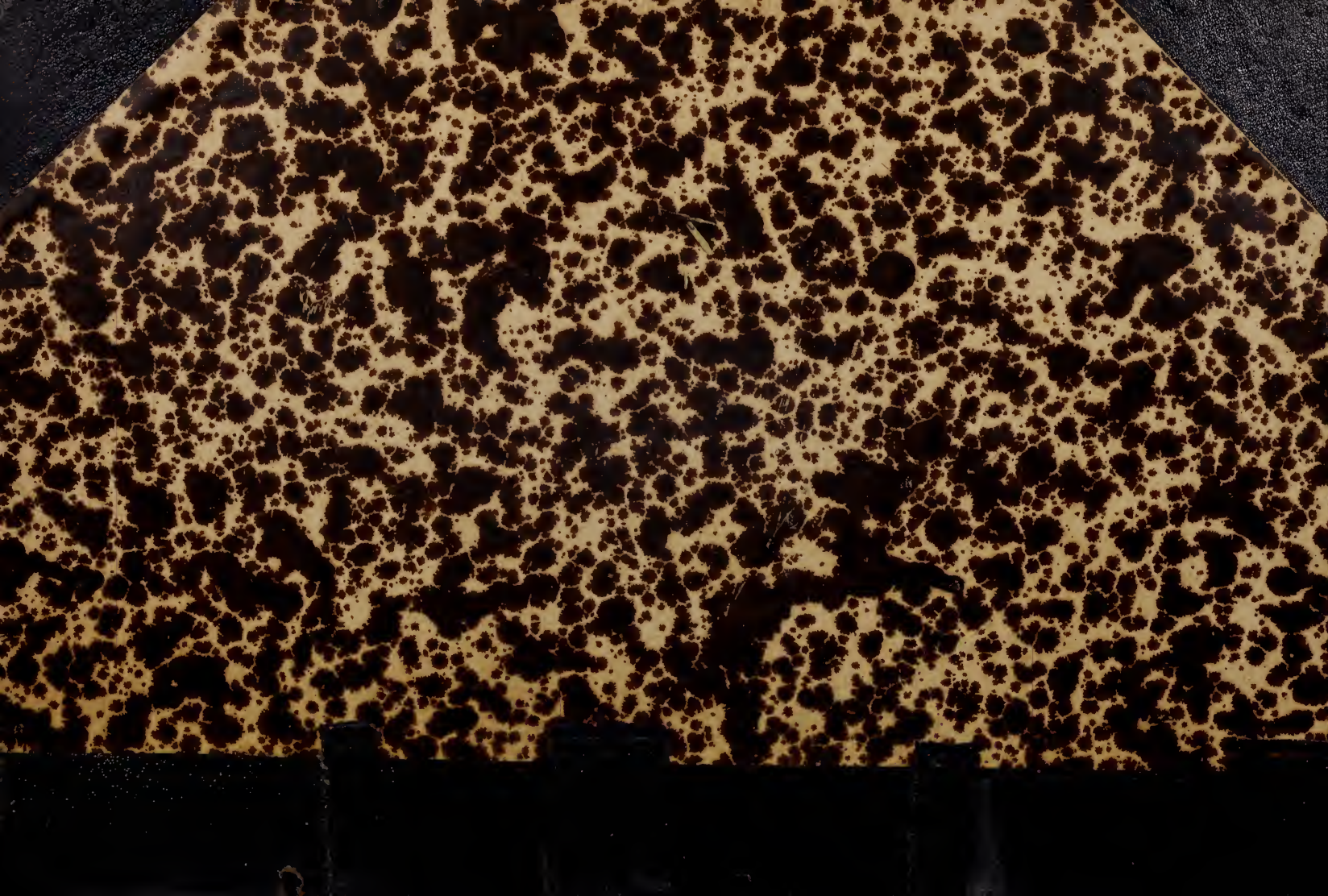

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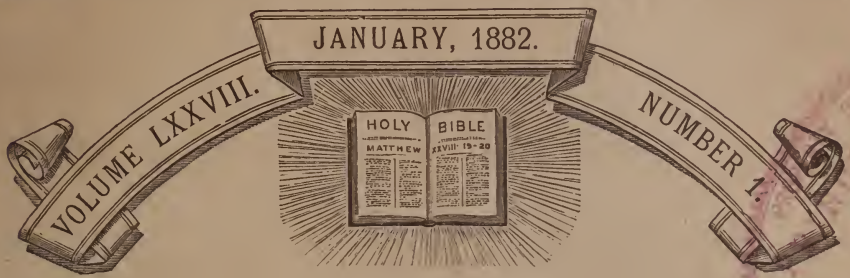

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THE

MISSIONARY HERALD.

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THE MISSIONARY HERALD. — The Prudential Committee calls attention to the following statement and notice : —

The original offer of the *Missionary Herald*, free to Honorary Members and to certain donors, was accompanied with the stipulation that *annual* application should be made for it. This stipulation, though often repeated, has never been fully enforced. One reason has been that until within a few years the postage laws afforded some protection against waste, as the receiver of a magazine was required to pay the postage, or, failing to do this, the publisher was notified and the magazine was stopped. By the change of the laws the publisher is now obliged to prepay all postage, thus not only putting upon the Board an additional expense, but taking away the only check it had against waste in the sending of copies which were not claimed. After a trial through several years of a number of experiments for the yearly revison of the free list, the Committee has come to the conclusion that there is no feasible method of securing such revision, so needful to prevent a great waste, except through a better enforcement of the rule requiring an *annual application* on the part of those who are entitled to the *Herald* free. Convinced that this ought to be done the Committee gives the following : —

NOTICE. — All persons entitled to receive the *Missionary Herald* free for the coming year are requested, if they have not already done so, to send their names and post office address to the Publisher. As the free list is now undergoing a careful revision, and the names of those who are not heard from, and in relation to whom nothing can be learned, will be erased in accordance with instructions of the Committee, it is hoped that no person desiring the continuance of this interesting and instructive monthly will fail to give notice at once to the Publisher. By order of the Prudential Committee.

N. G. CLARK, Clerk.

BY the rules of the Board the following are the persons to whom the *Herald* will be sent free upon annual application : —

Ministers whose churches contribute to the American Board ; Honorary Members ; donors of not less than ten dollars *annually ;* collectors of not less than fifteen dollars *annually ;* and treasurers of churches contributing not less than twenty dollars *annually*.

The Dayspring. — With the beginning of the year the American Board, in connection with the Woman's Board of Missions, will commence the publication of a new monthly to be called *The Dayspring*, designed for circulation among Sabbath-schools and mission circles. It will be in form a small quarto of twelve pages, on tinted paper, and well illustrated. The call for such a monthly missionary paper for children is quite clear. Repeated requests have been received that the department "For Young People" in the *Herald* be issued separately each month. It was felt, however, that something different, with room for a greater variety of matter, was needed for the younger readers, while it was desirable to retain this department in the *Herald*. The arrangement by which the Woman's Board of missions has had a page of *The Wellspring* for its *Missionary Echoes* terminating with 1881, the way was open for a pleasant co-operation between the two boards in issuing a new missionary paper for children. Every effort will be made to have *The Dayspring* attractive both in matter and form. There is abundance of material with which to fill it, of an altogether wholesome character, and always interesting to children. Anticipating a large circulation among the Sabbath schools and mission circles, the price of *The Dayspring* has been fixed at the lowest point consistent with covering its cost. It will be sent postpaid, in packages of not less than twenty-five, at the rate of $12 per one hundred for the year. Twenty thousand subscribers are wanted at once, and when the children see what it is, we think that more than that number of copies will be wanted by the hundreds of thousands in our Sabbath-schools and Mission Circles. Send requests for specimen copies and subscriptions to *The Dayspring*, No. 1 Somerset Street, Boston, Mass.

No direct intelligence has been received from Mr. Richards since the letters given last month, which reported him as about ten days distant from Umzila's Kraal. A correspondent of the *London Standard* in Natal has sent a message to his paper, which was forwarded by cable to the Associated Press, that Mr. Richards had arrived at Durban, having been kindly received by Umzila, who had given permission for the establishment of a mission in his country. Full accounts may be looked for at an early day.

A Good Example. — How a newly formed church should begin its work of benevolence is illustrated in the following extract from Home Correspondence: "The treasurer of our church has to-day forwarded to Mr. Ward the first annual contribution we have taken for any object: we wish it were more, for the cause is great, but it is the best we can do now. The amount, fifty-five dollars, is just one dollar a member, and has been raised by conscientious giving, almost all of it from the *members* of the church. I had a little card printed, and mailed a copy, with a small collection envelope, to every member of the church; fifty-five were sent out, and forty-five of them came back, loaded. I was surprised myself at the amounts that were given; persons that I supposed would give a quarter gave two and three dollars apiece. "It is consecrated money; no wise man sends a ship to sea in these days without insuring the cargo. Last Wednesday evening we devoted the time of our prayer meeting to asking God to accept this gift, and use it for the upbuilding of his kingdom in the conversion of souls. We are already blessed in the giving."

In a reference made in a recent number of the *Herald* to the "English Movement" in Central Turkey, the promoters of this movement should not have been spoken of as of ritualistic tendencies. While they might be called ritualists by the non-liturgical churches of the East, from which they are now drawing their adherents, they are by no means of the party that bears that name in England. This certainly is an occasion for gratitude, while it somewhat increases the surprise that this divisive movement has been entered upon.

Just fifty years have elapsed since the now venerable Dr. William G. Schauffler was ordained in Park Street Church, Boston, prior to his entrance upon missionary labor at Constantinople. The anniversary of that event was made the occasion for a pleasant meeting of the friends of Dr. and Mrs. Schauffler at the home of their son, now residing in New York city. Hearty greetings, accompanied by generous private gifts, were extended to these faithful laborers, who, after long service for the Master in the Turkish Empire, are permitted in a good old age to stand aside and witness the marvelous progress of work in the inception of which they had so large a share.

The New Church at Imabari, Japan. — The picture above will interest all who recall the story of the work at Imabari, on the island of Shikoku. Mr. Ise, the pastor, graduated at the Kioto Training-school in 1879 and soon went to Imabari, a city of 12,000 inhabitants, and gathered a congregation. In 1880 a church of six or seven members was organized, which on its second anniversary numbered seventy-seven members, with a new house of worship, and a congregation of two hundred and eighty. This edifice was built by the people on land bought for the purpose, and the remarkable generosity of their gifts was matched by the spiritual life manifested in connection with their labors. Not only at the laying of the foundation, but every morning, the work was begun by the offering of a prayer by one of the brethren. The church will seat between five and six hundred people.

An extract from an able article on the Chinese race was recently given in the *Herald*, and credited to the English Baptist *Missionary Herald*, in which it was found. It now appears that the article was copied from *The Foreign Missionary*, and was issued in the English magazine without acknowledgment of its source. We are glad to give the credit, where it belongs, to our excellent Presbyterian contemporary in New York.

First Three Months' Receipts. — *Donations* about $10,500 less than last year; *Legacies* about $10,000 in advance of last year. Total about $500 behind. *Practical Remark.* The remaining nine months must push for that *twenty-five per cent. advance without fail.* May the good resolutions of the New Year aim in this direction!

The Week of Prayer. — Attention is called to the brief account of the origin of the Week of Prayer, which we are able to present among the Miscellany of this month through the kindness of Dr. Ellinwood of the Presbyterian Board. It will be seen that the original call upon which all united was to pray for the outpouring of the Holy Spirit upon all flesh, *so that all the ends of the earth might see his salvation.* From this specific topic there has been a gradual drifting away, so that now almost every topic is presented in which a Christian should be interested. That in this way there has been loss rather than gain of interest and spiritual power few can question. The arrangement of subjects made by the Evangelical Alliance for 1882 strikes us as singularly infelicitous in its departure from the original purpose of the observance. The outpouring of the Spirit and the conversion of the world are referred to in the scheme only for the last day of the week, Saturday, when according to custom in most churches observing the week, no meetings are held. Cannot a return be secured to the original design?

Pastors sometimes find it difficult to assign topics to those who should take part in the monthly concert, and those who read the missionary magazines and desire to report concerning what they read are sometimes at a loss just what to select for the purpose. As a possible aid to pastors and others, a few numbered questions, based on information given in this issue of the *Herald*, have been placed among the Notes for the Month. If they are found to be of use they may be continued in future numbers.

It is a hopeful sign that much discussion is now heard in high quarters in England concerning the opium traffic. At a meeting held at the Mansion House, London, presided over by the Lord Mayor, men like the Archbishop of Canterbury, Cardinal Manning, and the Earl of Shaftesbury united in denouncing the infamous trade and in calling upon the government to relieve itself from any complicity therewith. At a Church of England "Congress," held at Newcastle, one of the topics considered was, "The responsibility of the church as regards the opium traffic with China." If the conscience of the Christian world can be awakened to see the enormity of the sin involved in this traffic it cannot fail to put a stop to the tide of desolation now rolling over China. The most serious obstacle to missions in that empire will be removed when England reverses its policy respecting the trade in opium. For such a blessing both for England and for China let all Christians pray.

THE late meeting of the Inter-Seminary Missionary Alliance, at Allegheny City, according to all accounts received of it, was marked by a spirit of earnest prayer and devotion. The young men seemed thoroughly bent on finding out what work the Master has for them, and ready to do it. We doubt not that if they have this spirit the Lord will lead many of them into foreign lands.

THE NEW SUNDAY-SCHOOL EXERCISE. A pastor writes of the great interest awakened by this exercise in his church, and of how it was presented: "We rehearsed on two Saturday afternoons previous. On Sabbath evening the audience was large, the recitations or readings prompt and well heard over a large house seating over eight hundred. A cabinet organ was placed before the pulpit, the choir behind it, the infant class on the front seats, the map of the world suspended behind the pulpit. The pastor stood in the pulpit, and pointed out the missions as they were named, and told some incidents of several of them. The time was one and one quarter hours, the collection a little over $7.00, the little people generally giving a cent apiece. The attention was unabated throughout. Not only has Dr. Haydn provided a wonderful help for Sunday-schools, but these great Sunday-school concert audiences get ideas in this way that no pastor or secretary could impress upon them as well by address or sermon."

MISSIONARY CONCERT EXERCISE NO. 2, with a special missionary letter, is now ready. It is on Japan, and has been prepared by Rev. Frank Russel, of Ohio. Copies in such numbers as superintendents or pastors may need will be sent free on addressing C. N. Chapin, 1 Somerset Street, Boston.

A CORRESPONDENT writes: "Our monthly concert is one of our best meetings. Last evening a brother, who has a taste for figures as well as love for missions, reported that the bees of the country did much more in making honey than the churches in raising money for missions. The value of the honey crop exceeds three millions of dollars annually, while for foreign missions all denominations raise less than two and a half millions. The suggestion followed that American Christians might well take a bee-attitude."

A SHORT time before returning to his work in the Madura Mission, Rev. Mr. Noyes received from the native pastors in his station a request to bring with him three small communion sets for use in their churches. Mr. Noyes was unable to obtain these to take with him, but if churches or individuals have such sets which they are disposed to contribute, they will be gratefully received and may be sent to the Mission House, No. 1 Somerset Street, Boston, and will be forwarded without expense to the donors.

HONORARY MEMBERS. A very pleasant present for the new year, or the birthday, indeed, for any month or day in the year, is a certificate of honorary membership of the American Board. What better investment could be made of a hundred dollars, so putting the name of one of your household or of your particular circle of friendship upon an excellent record? Fifty dollars will do it for one of your ministerial acquaintances, and he will preach even better than he does now, excellent as his sermons always are, especially when he preaches upon missions.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1880–81.

N. B. The Items respecting American Laborers have been brought down to October last. The other columns give the figures for the year last reported by the several missions, and ending with various dates.

Missions.	When commenced.	Stations.	Out-stations.	American Laborers.						Native Laborers.					Total of Laborers.	Churches.			Education.					
				Ordained Missionaries.	Of whom are Physicians.	Physicians not ordained.	Other Males.	Females.	Total from the United States.	Native Pastors.	Native Preachers.	Native Teachers.	Native Helpers.	Total Native Laborers.		Number of Churches.	Members.	Additions.	Colleges, High Schools, and Seminaries.	Pupils.	Girls' High Schools.	Pupils.	Common Schools.	Pupils.	Total under Instruction.
Zulu Mission	1835	9	34	11	–	–	–[a]	18	29	4	42	135	4	185	214	15	646	27	2	56	2	67	29	974	1,097
West Central Africa	1880	1	–	2	–	1	2	2	7	–	–	–	–	–	7	–	–	–	–	61	–	–	–	–	–
European Turkey	1858	4	15	10	–	1	–	15	26	3	7	8	10	28	54	4	188	23	1	40	2	73	12	341	454
Western Turkey	1813	7	94	23	–	–	1	44	68	21	24	135	39	219	287	29	1,796	119	5	247	8	372	107	4,367	4,986
Central Turkey	1847	2	39	8	–	1	1	19	29	12	22	82	4	120	149	32	2,880	251	5	205	2	87	73	3,360	3,652
Eastern Turkey	1836	4	122	15	–	1	–	24	40	23	32	111	46	212	252	33	1,897	91	12	223	6	149	137	4,936	5,308
Maratha	1813	8	69	12	–	2	–	9	23	15	10	90	58	173	197	24	1,340	171	1	8	1	124	71	1,276	1,408
Madura	1834	11	217	12	1	–	–	16	28	18	135	220	17	390	418	33	2,591	246	7	259	4	230	160	3,772	4,261
Ceylon	1816	7	16	5	–	–	1	10	16	9	5	146	12	172	188	13	972	70	4	115	2	72	135	8,794[3]	8,981[3]
Foochow	1847	3	19	5	–	1	–	7	13	2	17	5	3	27	40	11	215	28	2	18	1	23	7	131	172
North China	1854	6	12	14	1	3	1	23	41	–	6	13	3	22	63	6	682	62	2	28	1	17	7	107	152
Japan	1869	5	26	14	2	1	1	27	43	10	23	14	7	54	97	17	722	192	1	120	3	147	–	–	267
Micronesia	1852	4	48	8	1	–	–	10	19	15[2]	30[2]	30	?	75[2]	94[2]	41	3,461	812	3	70	–	–	40	1,900	1,970
Western Mexico	1872	1	2	1	–	–	–	1	2	–	5	?	?	5	7	1	173	?	1	6	–	–	1	60	66
Spain	1872	2	5	2	–	–	–	3	5	1	2	6	1	10	15	3	213	26	1	7	1	9	5	194	210
Austria	1872	2	4	3	–	–	–	3	6	–	5	1	2	8	14	1	55	30	1	3	1	17	2	74	94
Dakota	1835	4	9	4	–	–	2	10	16	8	–	9	–	17	33	9	615	13	2	36	2	33	5	186	255
North Pacific Institute	1872	1	–	1	–	–	–	1	2	–	–	–	–	–	2	–	–	–	1	27	–	–	–	–	27
Total	–	81	731	150[1]	5	11	10	242[1]	413[1]	141	365	1,005	206	1,717	2,130[1]	272	18,446	2,161	51	1,468	36	1,420	791	30,472	33,360

[1] Not including those still supported at the Sandwich Islands.

[2] Including Hawaiian missionaries.

[3] The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

MISSIONARIES OF THE A. B. C. F. M., DECEMBER, 1881.

THE following list presents alphabetically the names of Missionaries now in connection with the Board, either in the field or expecting to return to it; also the mission and station with which each missionary is connected. Post-office address is not always the same. The following abbreviations are used in indicating the missions: —

West Central Africa,	W. C. A.	Central Turkey Mission,	C. T.
European Turkey Mission,	Eur. T.	Eastern Turkey Mission,	East. T.
Western Turkey Mission,	W. T.	Maratha Mission,	Mar.

Abbott, Justin E., Bombay, Mar.
Adams, Edwin A., Prague, Austria.
Adams, Mrs. Caroline A. P., " "
Adams, Lucien H., Aintab, C. T.
Adams, Mrs. Nancy D., " "
Agnew, Miss Eliza, Oodooville, Ceylon.
Ainslee, John A., Mardin, East. T
Ainslee, Mrs. Ellen D., " "
Allen, Orson P., Harpoot, East. T.
Allen, Mrs. Caroline R., " "
Ament, William S., Peking, N. China.
Ament, Mrs. Mary A., " "
Andrews, Miss Mary E., Tung-cho, "
Andrus, Alpheus N., Mardin, East. T.
Andrus, Mrs. Olive L., " "
Atkinson, John L., Kobe, Japan.
Atkinson, Mrs. Carrie E., " "

Bagster, William W., Bailunda, W. C. Africa.
Baird, John W., Monastir, Eur. T.
Baird, Mrs. Ellen R., " "
Baldwin, Caleb C., D. D., Foochow, Foochow.
Baldwin, Mrs. Harriet F., " "
Baldwin, Theodore A., Constantinople, W. T.
Baldwin, Mrs. Matilda J., " "
Ballantine, William O., M. D., Rahuri, Mar.
Barnes, Miss Myra L., Marash, C. T.
Barnum, Henry S., Van, East. T.
Barnum, Mrs. Helen P., " "
Barnum, Herman N., D. D., Harpoot, "
Barnum, Mrs. Mary E., " "
Barrows, Miss Martha J., Kobe, Japan.
Bartlett, Lyman, Cesarea, W. T.
Bartlett, Mrs. Cornelia C., " "
Berry, John C., M. D., Okayama, Japan.
Berry, Mrs. Maria E., " "
Bingham, Hiram, At Honolulu, Micronesia.
Bingham, Mrs. Minerva C., " "
Bissell, Lemuel, D. D., Ahmednagar, Mar.
Bissell, Mrs. Mary E., " "
Blake, Miss Susan P., Sivas, W. T.
Blakely, Josiah B., Shau-wu, Foochow.
Blakely, Mrs. Isabella V., " "
Bliss, Edwin E., D. D., Constantinople, W. T.
Bliss, Mrs. Isabella H., " "
Blodget, Henry, D. D., Peking, N. China.
Blodget, Mrs. S. F. R., " "

Bond, Lewis, Jr., Philippopolis, Eur. T.
Bond, Mrs. Fannie G., " "
Bowen, Marcellus, Smyrna, W. T.
Bowen, Mrs. Flora P., " "
Bridgman, Henry M., Umzumbi, Zulu.
Bridgman, Mrs. Laura B., " "
Brooks, Charles H., Constantinople, W. T.
Brooks, Mrs. Fanny W., " "
Brooks, Miss Mary E., Erzroom, East. T.
Brown, Miss Minnie C., Hadjin, C. T.
Browne, John K., Harpoot, East. T.
Browne, Mrs. Leila, " "
Bruce, Henry J., Satara, Maratha.
Bruce, Mrs. Hepzibeth P., " "
Burnell, Albert H., Pasumalai, Madura.
Burnell, Mrs. Abby S., " "
Burnell, Thomas S., Melûr, Madura.
Burnell, Mrs. Martha, " "
Burrage, Miss Fannie E., Cesarea, C. T.
Bush, Miss Caroline E., Harpoot, East. T.
Byington, Theodore L., D. D., Constantinople, W. T.
Byington, Mrs. Margaret E., " "

Capron, Mrs. Sarah B., Madura, Madura.
Cary, Otis, Jr., Okayama, Japan.
Cary, Mrs. Ellen M., " "
Cathcart, Miss Lillie S., Kusaie, Micronesia.
Chamberlin, Miss Laura B., Sivas, W. T.
Chambers, Robert, Erzroom, East. T.
Chambers, Mrs. Elizabeth L., " "
Chambers, William N., " "
Chandler, John E., Pulney, Madura.
Chandler, Mrs. Charlotte H., " "
Chandler, Miss Gertrude A., " "
Chandler, John S., Battalagundu, Madura.
Chandler, Mrs. Jennie E., " "
Chapin, Franklin M., Tientsin, N. China.
Chapin, Mrs. Flora M., " "
Chapin, Miss Jane E., Peking, "
Chapin, Lyman D., Tung-cho, "
Chapin, Mrs. Clara L., " "
Chester, Edward, M. D., Dindigul, Madura.
Chester, Mrs. Sophia, " "
Childs, Miss Harriet N., Kessab, C. T.
Christie, Thomas D., Marash, C. T.
Christie, Mrs. Carmelite B., " "

Clark, Albert W., Prague, Austria.
Clarke, James F., Samokov, Eur. T.
Clarke, Mrs. Isabella G., " "
Clarkson, Miss Virginia A., Kobe, Japan.
Closson, Miss Sarah A., Cesarea, W. T.
Coffing, Mrs. Josephine L., Hadjin, C. T.
Colby, Miss Abbie M., Osaka, Japan.
Cole, Royal M., Erzroom, East. T.
Cole, Mrs. Lizzie, " "
Collins, Miss Mary C., Fort Sully, Dakota.
Crawford, Lyndon S., Manisa, W. T.
Crawford, Mrs. Susan V., " "
Crawford, Miss Sophia, Monastir, Eur. T.
Cull, Miss Phœbe L., Manisa, W. T.
Curtis, William W., Osaka, Japan.

Davis, Miss Anna Y., Kobe, Japan.
Davis, Jerome D., Kioto, "
Davis, Mrs. Sophia D., " "
Davis, R. Henry, Kobe, Japan.
Davis, Mrs. Frances W., " "
Day, Miss Laura A., Adams, Zulu.
De Forest, John H., Osaka, Japan.
De Forest, Mrs. Sarah E., " "
Dewey, Willis C., Mardin, East. T.
Dewey, Mrs. Seraphina S., " "
Diament, Miss Naomi, Kalgan, N. China.
Doane, Edward T., Ponape, Micronesia.
Doane, Miss Ella C., Marash, C. T.
Dudley, Miss Julia E., Kobe, Japan.
Dwight, Henry O., Constantinople, W. T.
Dwight, Mrs. Ardelle M., " "

Edwards, Mrs. Mary K., Lindley, Zulu.
Ely, Miss Charlotte E., Bitlis, East. T.
Ely, Miss Mary A. C., " "
Evans, Miss Jane G., Tung-cho, N. China.

Fairbank, Samuel B., D. D., Wadale, Mar.
Farnham, Miss Laura, Nicomedia, W. T.
Farnsworth, Wilson A., D. D., Cesarea, "
Farnsworth, Mrs. Caroline E., " "
Faxon, Miss Rachel A., Santee, Dakota.
Fowle, James L., Cesarea, W. T.
Fowle, Mrs. Caroline P., " "
Fritcher, Miss Eliza, Marsovan, "
Fuller, Americus, Aintab, C. T.
Fuller, Mrs. Amelia D., " "

Gardner, Miss Fannie H., Osaka, Japan.
Garrettson, Miss Elsie M., Kalgan, N. China.
Gates, C. Frank, Mardin, East. T.
Gates, Lorin S., Sholapur, Mar.
Gates, Mrs. Frances A., " "
Gleason, Miss Martha J., Constantinople, W. T.
Goodenough, Herbert D., Adams, Zulu.
Goodenough, Mrs. Caroline L., " "
Goodrich, Chauncey, Tung-cho, N. China.
Goodrich, Mrs. Sarah B., " "
Gordon, M. Lafayette, M. D., Kioto, Japan.
Gordon, Mrs. Agnes H., " "
Gouldy, Miss Mary E., Osaka, Japan.
Graves, Sara E., Samokov, Eur. T.
Greene, D. Crosby, D. D., Kioto, Japan.
Greene, Mrs. Mary J., " "
Greene, Joseph K., Constantinople, W. T.
Greene, Mrs. Elizabeth A., " "
Gulick, John T., Kobe, Japan.
Gulick, Mrs. Frances A., " "
Gulick, Miss Julia, " "
Gulick, Orramel H., " "
Gulick, Mrs. Ann E., " "
Gulick, Thomas L., Zaragoza, Spain.
Gulick, Mrs. Alice W., " "
Gulick, William H., San Sebastian, "
Gulick, Mrs. Alice G., " "
Gutterson, George H., Madura, Madura.
Gutterson, Mrs. Emma W., " "

Hall, Charles L., Fort Berthold, Dak.
Hamlin, Miss Clara H., Constantinople, W. T.
Hance, Miss Gertrude R., Umvoti, Zulu.
Harding, Charles, Sholapur, Mar.
Harding, Mrs. Elizabeth D., " "
Hartwell, Chas. Foochow Suburbs, Foochow.
Hartwell, Mrs. Lucy E., " " "
Hastings, Eurotas P., Batticotta, Ceylon.
Hastings, Mrs. Anna, " "
Hastings, Richard C., " "
Haven, Miss Ada, Peking, N. China.
Herrick, George F., D. D., Marsovan, W. T.
Herrick, Mrs. Helen M., " "
Herrick, James, Tirumangalam, Madura.
Herrick, Mrs. Elizabeth H., " "
Hillis, Miss Hester A., Panditeripo, Ceylon.
Hitchcock, Milan H., Constantinople, W. T.
Hitchcock, Mrs. Lucy A., " "
Holbrook, Miss Mary A., M. D., Tung-cho, N. China.
Hollister, Miss Mary G., Aintab, C. T.
House, J. Henry, Samokov, Eur. T.
House, Mrs. Addie S., " "
Howland, Samuel W., Oodoopitty, Ceylon.
Howland, Mrs. Mary E. K., " "
Howland, William S., Mandapasalai, Madura.
Howland, Mrs. Mary L., " "
Howland, William W., Oodooville, Ceylon.
Howland, Mrs. Susan R., " "
Howland, Miss Susan R, " "
Hubbard, Albert W., Sivas, W. T.
Hubbard, Mrs. Emma R., " "
Hume, Edward S., Bombay, Mar.
Hume, Mrs. Charlotte E., " "
Hume, Robert A., Ahmednagar, Mar.
Hyde, Charles M., D. D., Honolulu, N. Pac. Inst.
Hyde, Mrs. Mary K., " "

Ilsley, Miss Harriet B., Santee, Dakota.

Ireland, William, Adams, Zulu.
Ireland, Mrs. Relief O., " "
Irvine, Miss Louisa M., Fort Sully, Dakota.
Jencks, Mr. De Witt C., Kobe, Japan.
Jencks, Mrs. Sarah M., " "
Jenney, Edward W., Monastir, Eur. T.
Jenney, Mrs. Kate M., " "
Jones, John P., Mana-Madura, Madura.
Jones, Mrs. Sarah A., " "

Kellogg, Miss E. Louise, Osaka, Japan.
Kilbon, Charles W., Adams, Zulu.
Kilbon, Mrs. Mary B., " "
Kingsbury, Frederick L., M. D., Samokov, Eur. T.
Kingsbury, Mrs. Luella L., Samokov, "
Knapp, George C., Bitlis, East. T.
Knapp, Mrs. Alzina M., " "

Lawrence, Miss Clara D., Manisa, W. T.
Learned, Dwight W., Kioto, Japan.
Learned, Mrs. Florence H., " "
Lee, Lucius O., Marash, C. T.
Lee, Mrs. Mary E., " "
Leitch, Mr. George W., Manepy, Ceylon.
Leitch, Miss Margaret, " "
Leitch, Miss Mary, " "
Leonard, Julius Y., Marsovan, W. T.
Leonard, Mrs. Amelia A., " "
Locke, William E., Samokov, Eur. T.
Locke, Mrs. Zoe A. M., " "
Logan, Robert W., Ponape, Micronesia.
Logan, Mrs. Mary E., " "
Lord, Miss Agnes M., Constantinople, W. T.

Maltbie, Miss Esther T., Samokov, Eur. T.
Marden, Henry, Marash, C. T.
Marsh, George D., Philippopolis, Eur. T.
Marsh, Mrs. Ursula C., " "
Miller, Mr. Samuel T., Bailunda, W. C. A.
Minor, Mrs. Judith M., Battalagundu, Madura.
Montgomery, Giles F., Marash, C. T.
Montgomery, Mrs. Emily R., " "
Morris, Mr. Wyllys K., Sissiton, Dak.
Morris, Mrs. Martha R., " "
Murdock, Miss Virginia C., M. D., Kalgan, N. China.

Neesima, Joseph H., Cor. Mem., Kioto, Japan.
Neesima, Mrs. J. H., " "
Newton, Miss Ella J., Foochow, Foochow.
Nichols, Francis O., M. D., Bailunda, W. C. A.
Nichols, Mrs. Mary F., " "
Noble, Mr. Willis C., Peking, N. China.
Noble, Mrs. Willa J., " "
Noyes, Joseph T., Periakulam, Madura.
Noyes, Mrs. Martha J., " "

Paddock, Miss Martha M., Santee, Dakota.
Park, Charles W., Bombay, Mar.
Park, Mrs. Anna M., " "
Parmelee, Miss H. Frances, Osaka, Japan.
Parmelee, Moses P., M. D., Erzroom, East. T.
Parmelee, Mrs. Julia F., " "
Parsons, Mrs. Catharine, Nicomedia, W. T.
Parsons, Miss Electa C., " "
Parsons, Miss Ellen C., Constantinople, "
Patrick, Miss Mary M., " "
Pease, Edmund M., M. D., Kusaie, Micronesia.
Pease, Mrs. Harriet A., " "
Peck, Albert P., M. D., Pao-ting-fu, N. China.
Peck, Mrs. Celia F., " "
Peet, Mr. William W., Constantinople. W. T.
Peet, Mrs. Martha H., " "
Perry, Henry T., Sivas, W. T.
Perry, Mrs. Jennie H., " "
Pettee, James H., Okayama, Japan.
Pettee, Mrs. Isabella W., " "
Pettibone, I. Fayette, Constantinople, W. T.
Pierce, Miss Ellen M., Aintab, C. T.
Pierce, John E., Nicomedia, W. T.
Pierce, Mrs. Lizzie A., " "
Pierson, Isaac, Pao-ting-fu, N. China.
Pierson, Mrs. Sarah E., " "
Pierson, Miss Lizzie B., " "
Pike, Miss Sophronia B., Fort Berthold, Dak.
Pinkerton, Miss Mary E., Umzumbi, Zulu.
Pixley, Stephen C., Lindley, "
Pixley, Mrs. Louisa, " "
Porter, Henry D., M. D., Shantung, N. China.
Porter, Mrs. Elizabeth C., " "
Porter, Miss Mary H., " "
Powers, Miss Harriet G., Erzroom, East. T.
Pratt, Miss Clarissa H., Mardin, East. T.
Price, Miss Martha E., Lindley, Zulu.
Proctor, Miss Myra A., Kessab, C. T.

Rand, Mr. Frank E., Ponape, Micronesia.
Rand, Mrs. Carrie T., " "
Raynolds, George C., M. D., Van, East. T.
Raynolds, Mrs. Martha W., " "
Rendall, John, Madura, Madura.
Rendall, Miss Henrietta S., " "
Richards, Erwin H., Umzila's Kingdom, Zulu.
Richards, Mrs. M. A, " " "
Richards, Miss Susie F., San Sebastian, Spain.
Riggs, Alfred L., Santee, Dakota.
Riggs, Mrs. Mary B., " "
Riggs, Charles W., Aintab, C. T.
Riggs, Edward, Marsovan, W. T.
Riggs, Mrs. Sarah H., " "
Riggs, Elias, D. D., Constantinople, Eur. T.
Riggs, Mrs. Martha J., " "
Riggs, Stephen R., D. D., Sissiton, Dakota.
Riggs, Mrs. Annie B., " "
Riggs, Thomas L., Fort Sully, "
Robbins, Elijah, Adams, Zulu.
Robbins, Mrs. Addie B., " "

Robbins, Mr. James C., Santee, Dakota.
Roberts, James H., Kalgan, N. China.
Roberts, Mrs. Grace L., " "
Rood, Rev. David, Umvoti, Zulu.
Rood, Mrs. Alzina V., " "

Sanders, Charles S., Aintab, C. T.
Sanders, Mrs. Grace B., " "
Sanders, William H., Bailunda, W. C. Africa.
Schauffler, Henry A., Brünn, Austria.
Schauffler, Mrs. Clara E., " "
Schneider, Mrs. Susan M., Const'ple, W. T.
Sears, Miss Sarah E., Mardin, East. T.
Seymour, Miss Hattie, Harpoot, "
Shaw, William H., Pao-ting-fu, N. China.
Shaw, Mrs. S. Lizzie, " "
Sheffield, Devello Z., Tung-cho, "
Sheffield, Mrs. Eleanor W., " "
Shepard, Miss Martha A., Santee, Dakota.
Smith, Arthur H., Shantung, N. China.
Smith, Mrs. Emma J., " "
Smith, James, Ahmednagar, Mar.
Smith, Mrs. Maud, " "
Smith, John F., Marsovan, W. T.
Smith, Thomas S., Tillipally, Ceylon.
Smith, Mrs. Emily M., " "
Snow, Mrs. Lydia V., Kusaie, Micronesia.
Spencer, Miss Charlotte D., Hadjin, C. T.
Sprague, William P., Kalgan, N. China.
Sprague, Mrs. Margaret S., " "
Stanley, Charles A., Tientsin, "
Stanley, Mrs. Ursula, " "
Starkweather, Miss Alice J., Kioto, Japan.
Stimson, Martin L., New Mission, China.
Stimson, Mrs. Emily B., " " "
Stevens, Cyrus L., M. D., Aintab, C. T.
Stevens, Mrs. Netta K., " "
Stone, Miss Ellen M., Samokov, Eur. T.
Sturges, Albert A., Ponape, Micronesia.
Sturges, Mrs. Susan M., " "

Talcott, Miss Eliza, Kobe, Japan.
Taylor, Horace J., Gilbert Islands, Micronesia.
Taylor, Miss Martha S., Mandapasalai, Madura.
Taylor, Wallace, M. D., Osaka, Japan.
Taylor, Mrs. Mary F., " "
Thom, Daniel M. B., M. D., Mardin, East. T.
Thom, Mrs. L. H., " "
Thomson, Robert, Eur. T.
Thomson, Mrs. Agnes E., " "
Townshend, Miss Harriet E., Oodoopitty, Ceylon.
Tracy, Charles C., Marsovan, W. T.
Tracy, Mrs. Myra P., " "
Tracy, James E., Tirupuvanam, Madura.
Tracy, Mrs. Fannie S., " "
Trowbridge, Tillman C., LL. D. Aintab, C. T.
Trowbridge, Mrs. Margaret R., " "
Tucker, Miss Laura, Hadjin, C. T.
Twichell, Miss Olive N., Broosa, W. T.
Tyler, Josiah, Umzunduzi, Zulu.
Tyler, Mrs. Susan W., " "

Van Duzee, Miss Cyrene O., Erzroom, East. T.
Voorhees, Sarah E., Santee, Dakota.

Walker, Joseph E., Shau-wu, Foochow.
Walker, Mrs. E. Ada, " "
Walkup, Alfred C., Gilbert Islands, Micronesia.
Walkup, Mrs. Margaret L., " "
Walter, Mr. Frederic A., Bailunda, W. C. A.
Walter, Mrs. Margaret D., " "
Ward, Miss Eda L., Fort Berthold, Dakota.
Washburn, Miss Fannie E., Marsovan, W. T.
Washburn, George T., Pasumalai, Madura.
Washburn, Mrs. Eliza E., " "
Webb, Miss Susan, Santee, Dakota.
Wells, Spencer R., Panchgani, Mar.
Wells, Mrs. Mary L., " "
Wheeler, Crosby H., Harpoot, East. T.
Wheeler, Mrs. Susan A., " "
Wheeler, Miss Emily C., " "
Whitney, Henry T., M. D., Foochow, Foochow.
Whitney, Mrs. Lurie A., " "
Wilcox, William C., Umzila's, Zulu.
Wilcox, Mrs. Ida B., " "
Wilder, Mrs. Abbie T., Umtwalumi, Zulu.
Wilder, George W., " "
Wilder, Mrs. Alice C., " "
Williams, Mrs. Clarissa P., Const'ple, W. T.
Williams, Miss Cornelia P., " "
Williams, Mark, Kalgan, N. China.
Williams, Mrs. Isabella B., " "
Winsor, Richard, Sirur, Mar.
Winsor, Mrs. Mary C., " "
Wood, George W., D. D., Constantinople, W. T.
Wood, Mrs. Sarah A. H., " "
Woodin, Simeon F., Foochow, Foochow.
Woodin, Mrs. Sarah L., " "
Wright, Miss Mary P., Harpoot, East. T.

MISSIONARIES AT THE HAWAIIAN ISLANDS.

Alexander, William P., Wailuku.
Alexander, Mrs. Mary Ann, "
Baldwin, Dwight, M. D., Honolulu.
Bond, Elias, Kohala.
Coan, Titus, Hilo.
Emerson, Mrs. Ursula S., Waialua.
Hitchcock, Mrs. Rebecca H., Honolulu.
Lyons, Lorenzo, Waimea.
Lyons, Mrs. Lucretia G., "
Lyman, David B., Hilo.
Lyman, Mrs. Sarah B., "
Paris, John D., Honolulu.
Paris, Mrs. Mary C., "
Parker, Mrs. Mary E., "

Smith, James W., M. D.,	Koloa.	Smith, Lowell, D. D.,	Honolulu.
Smith, Mrs. Melicent K.,	"	Smith, Mrs. Abba W.,	"

WHAT BECOMES OF THE MONEY?

THE answer to this question is quite instructive and suggestive. It shows how far a gift to the treasury of the American Board goes, and at what a small expense the wide distribution is made. It also makes emphatic our recent enlargement and growth in certain of our most important fields of labor.

The total receipts for the last financial year, 1880–81, were $691,245. Of this amount there was distributed for missionary work : —

In Western Mexico	$5,068	In Spain	22,701
In Umzila's Country	8,588	In Central Turkey	40,108
In Sandwich Islands	12,883	In Madura	40,554
In Austria	13,301	In European Turkey	45,274
In Ceylon	16,706	In Maratha Mission	46,521
In Foochow Mission	17,183	In Japan	46,654
In Dakota Mission	20,025	In Eastern Turkey	49,320
In West Central Africa Mission	21,223	In North China	72,459
In Zulu Mission	21,465	In Western Turkey	123,305
In Micronesia	22,321		

Bringing together several missions in groups the record is : —

For North American Indians	$20,025	For Africa (3 missions)	$51,276
For Pacific Isles (2 missions)	35,204	For China (2 missions)	89,642
For Papal Lands (3 missions)	41,670	For India (3 missions)	103,781
For Japan	46,654	For Turkey (4 missions)	257,907

The total cost of every kind for administering this large trust, including correspondence, agencies, circulating intelligence, and miscellaneous items, was four and three fourths per cent., namely : The cost of circulating intelligence, including agencies, was two per cent., of correspondence was one and one fourth per cent., and of business administration one and one half per cent., making the total of four and three fourths per cent.

THE POSITION OF ISLAM.

HITHERTO but little direct Christian effort has been made in behalf of the followers of Mohammed. The instant and violent opposition awakened, and the close connection of religion with the state in all Mohammedan countries, have stood in the way of such effort. The methods adopted have sometimes savored too much, perhaps, of the old traditional hatred of the Turk, and have failed to recognize any possible common ground in the beliefs of Islam and of Christianity.

In the mean time great changes have occurred in the relative position of the adherents of the two opposing systems. The political power of Islam has steadily declined and cannot much longer be the support of its religious system.

The two are alike losing their hold on the popular mind, and such civilization as they have hitherto developed and maintained becomes more and more corrupt and worthless, as a means of improving the condition of its devotees. With the exception of Central Africa, where a spirit of proselytism is still active, the political and intellectual forces of the so-called Western or Christian nations are steadily hemming in, and undermining the power of Islam. Even in China the late formidable Mohammedan rebellion was put down, and thirty to forty millions of Mohammedans submit to the rule of the followers of Confucius. As many more in India, are subjects of the Christian Queen of England, while the jealousy of European powers only prevents the immediate dissolution of the Turkish Empire, in order to its gradual but slower disintegration by the separation of one province after another. In the mean while the central government, by its opposition to all healthful progress and the best aspirations of the people, by the repression of all industry, and an oppressive system of taxation that only makes the people poorer and more hopeless, is justifying its early doom as a necessity for the best interests of mankind.

While these changes are in progress, weakening the power and breaking down the pride of the adherents of Islam, and thus leading them to distrust the worth of their system of faith, the Christian church has not been neglectful of its opportunity. Vigorous efforts have been put forth to reform the decayed and corrupt systems of Christian faith, prevalent in the Turkish Empire, which have been a reproach to the Christian name, and have hindered any attempt to reach the Mohammedan population. Though these efforts have not succeeded in just the way that was anticipated, yet thousands of the adherents of the Armenian, Nestorian, Greek, and Coptic churches have been won to illustrate a purer faith, in organized communities, in educational enterprises of every grade, and in a widely circulated Christian literature, including the Scriptures in the sacred language of the Koran and in the vernacular languages of the people. Hundreds of young men have been trained, or are now being trained, in Christian colleges and seminaries, so as to be ready to preach the gospel to Mohammedans when the time comes for doing so with impunity, — and that time may not be far off.

Of hardly less significance in this regard is the attention now given to the Koran on the part of scholars, and the acquaintance with it thus secured to the Christian public. It is enough to mention the valuable labors of Sir William Muir, and the translation of the Koran (Qu'-ran) by E. H. Palmer, in the series of "The Sacred Books of the East," edited by Max Müller. The last work leaves nothing to be desired to one who would become thoroughly acquainted with the Koran, and the circumstances attending its composition. The little volume of Sir William Muir, published by the Society for Promoting Christian Knowledge, London, having for its title "The Coran, its Composition and Teaching, and the Testimony it bears to the Holy Scriptures," is of special interest at this time to those who are proposing to labor among Mohammedans. "It presents a collection of the whole evidence contained in the Koran, and from it draws the conclusion that the Jewish and Christian Scriptures, as current in the age of Mahomet, were by him held to be genuine and of Divine authority." It is a remarkable fact that Mohammed thus appeals to our Scriptures, attests their inspiration, and inculcates their observance. Sir William has brought together

one hundred and thirty-one passages, giving the Arabic and the translation of the same, to show the testimony which the Koran thus offers to the authority of the Holy Scriptures. When we add to this testimony, scattered through the Koran, the large number of Biblical stories and incidents, and passages quoted with little change, it is obvious that there is thus a common ground on which to meet adherents of Islam. It is much that the Koran, despite all its errors, inculcates "the Divine unity, perfections, and all-pervading providence; the existence of good angels as well as of Satan and the fallen angels; the immortality of the soul; the resurrection and retribution of good and evil; the sin of idolatry." [1]

We cannot but feel that there is a future before the millions that now accept of Islam, and that their wide-spread diffusion is not without some sublime purpose in the economy of grace. Shall we not be as generous in dealing with them as the founder of their system was with Christians? "And contend not with the people of The Book but in a generous manner, excepting those of them who act wickedly; and say, 'We believe in that which hath been revealed to us, and in that which hath been revealed to you; and your God and our God is one.'" [2]

THE RESULTS OF AMERICAN MISSIONS IN TURKEY.

FROM A REPORT BY HON. EDWARD F. NOYES, LATE UNITED STATES MINISTER TO FRANCE.

In the year 1880 the United States Government called for reports from its consular agents in different parts of the world upon the condition of affairs at their several stations, especially as bearing upon the commercial relations of these foreign countries with the United States. Among the reports received was one from Hon. E. F. Noyes, then our Minister Plenipotentiary at Paris, who had been requested to visit the East, and report upon our commercial relations with the Ottoman Empire. While his report refers chiefly to matters of trade and commerce, Mr. Noyes writes incidentally, and yet somewhat at length, of his observations respecting the work of American missionaries in the East. We are greatly indebted to the courtesy of the Department of State at Washington for a manuscript copy of this portion of Mr. Noyes' report, which has not till now appeared in print.

At Constantinople, on the magnificent shores of the Bosphorus, stands a fine college building, founded by Cyrus Hamlin, and endowed by the munificence of Christopher R. Robert, both American citizens. Though established but a few years since, this college now numbers among its students the children of five or six different races, — Greeks, Bulgarians, Armenians, Syrians, and Russians.

Near the bridge which joins Galata to old Stamboul, is located the Bible House of Dr. Isaac Bliss, formerly an American Missionary, but now Agent of the American Bible Society of New York. From this house Bibles are daily sent out, printed in the Armenian, the High and Low Turkish, the Greek, and the Slavonic languages, to all parts of the Turkish Empire where these languages are spoken. At Sivas, in the heart of Asia Minor, and at Lake Van, in Koordistan, American missionaries preach and teach. At Aintab, in North Syria, near the passes of the Taurus Mountains, another college is springing up,

[1] Sir W. Muir, p. 50.

[2] Sura, xxix., quoted by Sir William Muir, p. 124.

supported by an endowment secured in the United States by Dr. Trowbridge, an American missionary. There is also at this place a female seminary, directed by Miss Proctor, an American lady. At Latakia (ancient Laodicea) in Syria, in the only well built edifice outside the walls, is an American school, crowded to overflowing with the peasant children of the back-lying mountains. At Damascus and at Zahleh, in Mount Lebanon, American missionaries superintend schools which they have established in many villages of the neighborhood; and the plain back of Tyre and Sidon is dotted with primitive school-houses, under the same or similar supervision. At Caipha (Mt. Carmel) a German American colony has planted vineyards, and redeemed large tracts of abandoned lands, while at the same time devoting themselves to the improvement of the natives. In Egypt, at Alexandria, Cairo, and Assioot, the American missionaries have day and boarding schools, for both boys and girls, and in Upper Egypt considerable progress has been made. At Cairo there is a most prosperous college, in a magnificent stone building, which is doing a grand work for Egypt. The sales of books by the American missionaries in Egypt in the year 1878, aggregated twenty-one thousand volumes, about one half Bibles and religious books, the other half educational and miscellaneous. But perhaps the most important and successful of the educational institutions established by Americans in the East, is the College of Beirut, in Syria; it comprises a Literary and Scientific Department, a Medical College, and an Observatory, all founded and conducted by Americans. Since this college was established, the Jesuits, the Papal Greeks, the Greeks, and the Maronites, have opened high schools in that city, so that now there are in Beirut fifty-six schools, with about six thousand scholars, all of which is undoubtedly due to the impulse given to the cause of education by the American missionaries. There is also an American Female Seminary at Beirut now in successful operation. The books published by the American missionaries at Beirut circulate wherever Arabic is read, from Mesopotamia to Tripoli and Tunis, in North Africa. These publications include the Bible in four or five sizes and forms, three or four works on Arabic grammar, three school arithmetics, algebra, geometry, logarithms, full text book on astronomy, small school astronomy, geography, hymn books, large and small, elements of music, dictionary of Arabic language, botany, chemistry, anatomy, surgery, practice of medicine, moral philosophy, natural philosophy, books for primary schools, and many others.

The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated. By actual observation I know that wherever a conspicuously intelligent and enterprising native young man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated at an American school or college in Constantinople, Alexandria, Cairo, Assioot, or Beirut.

And with these educational influences comes a demand for the refinements and comforts of civilized life. The Arab youth who has graduated at the college in Beirut is no longer content to live in a mud pen, to clothe himself in filthy rags, or not at all, and to eat raw sugar-cane. He aspires to live as his teachers do, who came from the Great Republic on the other side of the Atlantic Ocean. He tells his family and friends something of what he has learned; and an ambition, a longing for something better than they have known, is inspired in them. It is this influence, powerful and pervading, that is year by

year creating a demand for those things which centuries of progressive civilization have produced in Europe and the United States. I see no good reason why America, the pioneer in this educational movement, should not reap something of the advantages which must inevitably accrue to that civilized Christian country having the sagacity and enterprise to avail itself of the opportunity.

KHOWAJA MEEKHA, OF MOSUL.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

A LETTER from Mardin makes the brief announcement, "Khowaja [1] Meekha, of Mosul, departed this life June 14, in great peace." And who is this, the reader asks, who died so peacefully? It will be the object of this paper to answer that inquiry.

In Mosul grain is ground in rude horse-mills, and their construction and repair employ a class of mechanics called *nakkar*, or millwrights, though the name (peckers) refers more to the dressing of the stones than to the woodwork. These nakkar work very hard, and earn very little. One of them, Yonan by name, a Jacobite [2] Syrian, had a son named Meekha, born in 1816, who grew up, like most boys in Mosul, more familiar with poverty and privation than with ease and comfort, and in 1828, when the plague carried off nearly 40,000 citizens, both he and his father were attacked, and he recovered only to find himself fatherless. Two years later he sought relief from the burden of his sins in the only way he knew of, a strict observance of church fasts and confession to the priest, but with small success. Still his religious conviction prompted him to search into such things, and at sixteen years of age, though his associates jeered him, and quoted the proverb, *Baad ma sar shab, yitaalim el kitab* (after he is grown up, he would learn to read), he persuaded the son of a priest to teach him the Syriac alphabet, and when his day's work was done spelled out by lamplight a tolerable acquaintance with ancient Syriac, though like others around him he only knew the sound of the words but not the meaning. Now see how the Lord helped him. While he was thus groping after the truth Dr. Grant came to Mosul, and at the same time Joseph Matthew, an evangelical Jacobite priest from Malabar, in Southern India, and a graduate of the English college at Cottayam, came on his way to Mardin to be ordained as bishop. He understood the ancient Syriac, and from him Meekha soon learned enough of it to interpret his sermons in the church.

Dr. Grant was able to assist the priest from Malabar, and he in turn opened a door for our missionaries among his people in Mosul, and both aided Meekha in his search for the truth. The result was that he went with the priest to the Patriarchal convent near Mardin (Deir Zafran), and when the latter returned as "Mutran (Metropolitan) Athanasius," Meekha returned with him to become

[1] Khowaja is a Persian word, meaning old man, and is used in the East like Esquire with us, *pro causa honoris*. It is interesting to note how age is equivalent to honor in many languages. Thus Sheikh in Arabic, Presbuteros in Greek, Señor in Spanish, Senhor in Portuguese, Signore in Italian, Seigneur in French.

[2] Jacobites form one branch of the Ancient Syrian church. The Nestorians and Maronites are other branches. The Jacobite Patriarch is still styled Patriarch of Anticch.

teacher of Arabic to the Rev. A. K. Hinsdale, and was as zealous in learning English as he had been in learning Syriac. After the death of Mr. Hinsdale, in December, 1842, the writer employed Meekha in the same capacity, and his knowledge of English opened the way at once to personal religious conversation. One Sabbath, as we were sitting alone in an upper room, talking of redeeming love and salvation through redemption, Meekha moved nearer and nearer as his interest grew more intense, till grasping his friend by the hand, he said eagerly, "Do come with me and repeat these good words to my people, and I will interpret them, for they never heard such truth as that." It was delightful to note his interest in the good of others, so indicative of the new life, and this led to the formation of a Bible class that met in that same room every Sabbath and feast day, for on these last they were at leisure and desired to come. Its members were brought in by Meekha to hear the truth which fed his own soul, and he enjoyed it the more while explaining it to them. If out of that class came several of the original members of the church formed November 3, 1851, it was through the loving labor of him who died "in great peace" last June. He needed only to get hold of a truth himself to present it in the form most easily apprehended, and best fitted to impress the hearts of others.

There lies before the writer, tied up with packthread, a dingy packet of the notes used in that Bible class from January to October, 1844, expounding from the 10th to the 13th chapter of Matthew, part of the Epistle to the Hebrews, and some passages from the Old Testament. The following occurs under date of May 26, in expounding Mat. xii. 50. "If Christ were to appear here to-day, and see his professed disciples turning away from him to other intercessors, would not his loving heart be grieved? He might ask, 'Did you think me indifferent to you, or forgetful of you that you forsook me for others? Or did you suppose that I thought more of my mother than of the poor sinner who comes to me for mercy? What have I done that you should so neglect me? Did Mary die for you? or the saints redeem you with their blood? or after I had laid down my life for you, will you question my readiness to welcome and to love you?'" And Meekha so entered into the spirit of that Scripture that his hearers were in tears, and even gray-haired men wept with the rest.

During this year certain parties warned him against introducing heresy and schism into an apostolic church. They quoted the *Missionary Herald* to the Jacobites to prove that we regarded them as unconverted heathen. They even denounced Meekha to his bishop then in Constantinople on business with the government, but not even the offer of double wages could bribe him to forsake the truth, and when, owing to his increased value as a helper, we raised his small salary fifty per cent., with tears he asked us if we doubted his attachment to the gospel. The writer would not dig up these facts from the buried past, did not the same party in the same communion resume such interference to-day with the little churches planted in Turkey, but if it finds them made up of men like Meekha, its power to injure will be very small.

It was a great trial to him when our mission was recalled from Mosul, yet though left alone, he stood firm, his lamp shone brightly at home, and his letters, full of Christian counsel, went as far as Aleppo and Beirut. His correspondence with the writer continued as long as he lived. In his first letter he said, "I think I know something of that sweet word of John, 'There is no fear

in love,' and I *know* that nothing can separate me from *his* love. Though some persecute me, it is enough if I only have grace to do his will. I try to lead men to repent. Some approve my words but yield no fruit, yet I hope that the grain of wheat if it fall into the ground and die will not remain alone." These words he once repeated very tenderly after one of our bereavements, half afraid to renew grief, and yet longing to console.

He had long been in feeble health, and suffered from the great heat of summer. In Mosul the mercury rises as high as 117° in the shade in July, so he writes, "Pray that God would keep me from sluggishness, and make me perfect in his service, for I am all alone. I long to impart to others that knowledge of Christ crucified in our stead which God has given me. How can I express the greatness of my obligation to praise him for this grace! My heart grieves to see so many without the knowledge of Christ. Pray that I may have grace to instruct, and that they may believe, and yet, should I bring the whole world to receive him, that would be the work of his power and grace, not my doing. Of him and to him be glory forever. Amen."

He wrought at his old trade till the gift of a set of watchmaker's tools from a lady in Boston enabled him to set up in that business, for which he had a special aptitude, for having once cleaned a clock for another without instruction, and I rather think without knowing that such a thing had ever been done, he made one like it for himself out of wood, and he was so prospered in this new business that instead of Meekha el Nakkar, he came to be known as Khowaja Meekka Ibn Yonan, (son of Yonan).

After he was left alone in 1844, the report of his solitary light in Mosul led Dr. Perkins and Mr. Stocking there in 1849. The Rev. J. E. Ford, of Aleppo, labored there from November, 1849, till the following April, and ere he left the Rev. D. W. Marsh arrived as the pioneer of a new mission, to which belonged the Rev. W. F. Williams and Rev. H. Lobdell, M. D., and when that station was broken up in 1860, the little church of eight members formed in 1851 had grown to twenty, and was able to stand alone. From the first Meekha was one of its leading members. Though it has never been very large, yet it is something that it has been able to hold its own against the strenuous efforts of the Papacy to crush it out. All that money, political influence, splendid ecclesiastical architecture, and pretentious schools could do, has been done to drive out the truth from all that region, but the little church stands like a rock amid the waves, and this under God has been owing in no small degree to the firm, intelligent faith of Meekha, and the fact that he was mighty in the Scriptures. His presence will be greatly missed both in its meetings and its influence on them that are without, but he was not taken away till others had been raised up to take his place, and among them members of his own family, especially his son Naoom (Nahum), an appropriate name in Nineveh.

Rev. D. W. Marsh, D. D., writes of Meekha as follows: "He was, perhaps, more esteemed by those that were without than any other member of the church. This was partly owing to his skill in repairing watches, which to Mosulians seemed something wonderful, but was also very largely due to the meekness with which he instructed those in error. He dealt with those who came to him outwardly as to time, but the inward and main end had more to do with eternity. His mind was clear, with splendid acuteness and strength, and was very receptive of truth.

"He was only passively aggressive, perhaps owing to the delicacy of his health. He was a thinker rather than an actor, but by unswerving probity among a most dishonest people, Christ-like gentleness among violent men, and steadfast loyalty to Christ and truth, he bore testimony for God. I think we all loved him more than any other member of the church. He often complained of great weariness, under which he merely dragged himself about, and now he is at rest with our other loved ones gone before."

ANNUAL SUBSCRIBERS.

"How much shall I contribute to the treasury of the American Board during the year 1882?" This is one of the most important personal questions prayerfully to consider and wisely to answer at the commencement of the year. Whatever may be the method of contribution, whether by weekly offerings in the House of God, or by a monthly or annual gift, it is desirable that the amount determined upon should be sacredly set apart as a private personal transaction with God. It may also be appropriately subscribed as a witness to others of the appreciation in which this multifold work of foreign missions is held. In deciding the amount which shall thus be set apart, we must not forget that this is our contribution for direct evangelistic effort through missionaries and native helpers; for the educational training of children and youth from the primary school to the college and theological seminary; for Sunday-school instruction; for the preparation, publication, and circulation, in more than a score of different languages, of Christian literature; for assistance in the erection of buildings for churches and schools; for grants in aid to feeble churches and to native home-missionary societies; for the humane service of missionary physicians; and for a variety of charitable ministry to the sick, the poor, and the oppressed. We should also remember that this is our method of proclaiming the gospel, as far as our gift and prayer can carry it, to the North American Dakota Indians; to Western Mexico; to the Islands of the Pacific; to Spain and Austria; to European, Western, Central, and Eastern Turkey; to Western and Southern India; to Ceylon; to Southeastern and West Central Africa; to Southern and Northern China; and to Japan. Certainly a work so widely extended deserves as generous a contribution as possible. Let it in some measure express our gratitude to God for his "unspeakable gift" to us, and our recognition of the fact that all we possess is held in trust for the proclamation of the good tidings to the uttermost parts of the earth. In the exercise of this spirit shall we not greatly enlarge our subscription for the coming year? Suppose, according to the amount of property committed to us and set apart in the spirit of self-sacrifice for benevolent use, we change the figures we have hitherto thought of, and sit down quickly and write, instead of one, five; in the place of five, ten; instead of ten, twenty; of twenty, fifty; of fifty, one hundred; and then it is comparatively easy to continue this pleasant multiplication table to five hundred, one thousand, twenty-five hundred, and five thousand. We should greatly rejoice during the coming year in one or two subscriptions of ten thousand dollars each; in half-a-dozen of five thousand; in ten or more of

twenty-five hundred; in fifty of one thousand each; in twice as many of five hundred; in several hundred of one hundred each; while the fifties, twenty-fives, tens, and fives, should be counted by the thousands. Why should it not so be? God has greatly prospered us, and given us a wide open door of opportunity and of promise. Let us make haste with grateful hearts and generous hands to enter in!

THE OUTLOOK OF THE TIMES IN REFERENCE TO THE PROGRESS OF CHRISTIANITY.[1]

BY REV. T. M. POST, D. D., ST. LOUIS.

.... An aspect in the outlook of the present, of auspicious as well as profound significance, and exhibiting a decided trend of the world toward Christian civilization if not Christian faith, is the attitude of Christendom as the ascendant historic power compared with Paganism, or Mohammedanism, and as unquestionably the dominant factor of the world's future. The new forces thrown into the life of the world and so vastly accelerating its movements are all the gifts of Christian civilization and the present equipment of Christian nations; insomuch that such nations seem, compared with others, a superior race, and are recognized and accepted by them as the lords of human affairs. This decided preëminence of Christendom in arts, arms, literature, wealth, and empire indicates a trend not only to some new and more rapid movement, but also one in a given direction, that of Christian civilization. It is the sign, put on Christianity, of God, before the nations, as the religion of light and life, and the creator of superior culture and empire; and assuring to it, if faithful to the demands of the hour, the dominion of the faith of the world in the coming cycle.

But this aspect presents with it the signal of urgency, that Christian missions keep pace with the advantage of Christian civilization and empire. This being accomplished, this aspect of Christendom in relation to other parts of the world, as the expanding illuminated disc to the dark and receding one, as that of civilization to barbarism or savageism, as that of a living and progressive society to one dead and stagnant, or effete and retrograde, augurs for Christianity a destined universal triumph.

Another augury within Christendom itself, the political and moral leadership, the ascendency in the realms of thought and material force, attaching more and more to Protestantism as compared with Romanism, assures the supremacy of the party of superior light and liberty and profounder spiritual culture and faith, amid the demiurgic factors of the coming age.

At the same time, contemporaneous with the aggressive ascendency of Christian nations, is presented a progressive decay of the faiths and philosophies of the Pagan and Mohammedan world; inasmuch as in many portions of it the human mind is exhibited as a shrine forsaken of its deity, and waiting a new Avatar, or the advent of a god. To this aspect of the times attach signals of intense missionary exigency and urgency, lest, while we are slow, seven spirits worse than the first enter into the vacant sanctuary.

[1] An extract from an Address delivered by Dr. Post at the late Annual Meeting of the A. B. C. F. M.

Another and most auspicious aspect of the times is the appearance, simultaneously with this decay of false religions, of a sun-burst of missionary spirit and enterprise among Christian nations, not surpassed since the age of the apostles; exploring wild continents, seeking out lost isles of the ocean, pioneering or following the track of colonization or commerce, and kindling new centers radiant of Christian faith and civilization through the dark fields of the world.

All these aspects of the times evidently look toward some great event in the kingdom of God, in the not distant future. For it the whole creation waits. It is a period of vast preparation and expectancy, like the half-hour's Apocalyptic pause in heaven on the opening of the seventh seal. Preparation and arrangement for some continuous, simultaneous impulse through the earth seem well-nigh completed. The lines laid, connections and combinations established, the chain work of electric conduction complete in its links, there waits only the celestial flash, the fire from heaven. Like the city of mechanism, a department in the centennial exposition at Philadelphia, silent and moveless around the grand Corliss engine, also silent and moveless, hand, wheel, and cog, all adjusted, waiting a single touch to a single spring or lever to start the whole to one vast, simultaneous, mighty life, so now the world, with its preparation, seems waiting the access of the Spirit's power promised to the prayers of the people of God.

Meantime, — another aspect of the times, — here is a tremendous agitation of the world under the impact of the new and mighty forces thrown into its life, and the disintegration of old forms and the aroused, conscious antagonism of principles that have been sleeping for ages, side by side, unconscious of each other. The agitation hastens crystallization. Chaos must soon come to order. What stamp and form shall it bear?

The valley of dry bones seen by the Hebrew seer is before us, bone gathered to its fellow bone, articulated, organized, clothed with tendon and tissue, waiting only the breath of God to start them to life, an exceeding great army. That breath it is ours to invoke, night and day. Nor are we without tokens of its presence. The Spirit of God, if the church is ready to receive it, seems ready to inaugurate the especial, spiritual era prophesied for the church in the latter days. Never since the day of Pentecost have there been more abundant indications of the readiness of the Divine Spirit to clothe the Word with power than in these times. Signals of urgency to faithful prayer and faithful work effectuating it thicken over this aspect of the hour.

LETTERS FROM THE MISSIONS.

Madura Mission.

ADDITIONS. OTIS HALL.

MR. RENDALL writes from Madura, September 5: —

"During the past eight months thirty-one persons have been received to the three churches connected with the Madura station. There are also seventeen additional candidates who have applied to unite with these churches. Some of the communion seasons have been most interesting occasions for these churches. In July twelve were received to the West Church, Madura, of whom nine were young men. It was truly inspiring to see

this consecration of youth to God's service. Last Sabbath six were received to the East Church, of whom four were connected with the Girls' Boarding School. There are a number of candidates besides, connected with this school, of whom we have strong hope that they are the Lord's. These additions encourage our hearts to labor for greater results. We have had a few additions to our congregations both in the city and in some of the villages. I regret also to add that in two congregations we have had relapses to heathenism.

"In regard to the educational work at this station, I am glad to be able to report progress. Early in the year I decided upon a central spot for the location of the English school for Madura City. The numbers greatly increased, and we now have over one hundred and fifty on the roll. Beside completing this building I commenced in April to build 'Otis Hall,' for the Madura Girls' Boarding School. This is to be a good-sized building in the shape of the letter T, affording, aside from the class-rooms, a large room for public meetings, or for lectures, or for any gathering in behalf of the school. You will understand how much we shall appreciate the value of this hall, when I say that heretofore we have had no such room, and have always been obliged to meet on our verandah for all the purposes referred to. The building is a permanent structure in all respects, and I need not tell you how thankful we are for the funds given for its erection. There are now sixty-one girls in attendance, and there is great diligence in study. The girls are progressing in their classes, and we see marked improvement from month to month. My daughter hopes to send up a much larger class than ever before, for the special Upper Primary Examination, and as many as six for the higher grade, called Middle School Examination.

"There has been improvement in some of the village schools, but not so much as I could wish. They are, however, getting on a better foundation, and in all cases the Bible lesson is a prominent feature in these schools. In former reports I have mentioned good results in the conversion of pupils. In some cases the result does not appear until after the pupil leaves the school. I feel confident that schools in our villages are absolutely necessary for permanent success in our congregations and Churches.

"In regard to the position of the heathen, it may seem strange to you that so few, in view of increasing light, embrace Christianity. It frequently seems so to me. But when we consider the ties which bind the people to heathenism, and the strong pressure brought to bear upon every soul entangled in the meshes of Hinduism, I am sometimes led to wonder how it is that any one escapes. Nothing but the power of the Holy Spirit can avail, and the very fact that some do come out on the Lord's side is positive proof of the influence of the Spirit working in the hearts of these people. There are now numbers in this city who dare not openly profess Christ, but they are reading the Bible, and are praying to Jesus for help and deliverance. The Hindus are naturally timid, but God will give them courage."

GIFTS OUT OF POVERTY.

Mr. Howland, of Mandapasalai, sends the following interesting incidents: —

"A prayer-house has just been completed and dedicated in the eastern part of this station district. It has cost about $21, and of this the mission paid only $2.30 for a door. A widow provided food for the builders of the first half yard of wall and foundation, the builders asking nothing for their work. Another woman provided for the first smoothing of the walls, another for the final polish, and a fourth gave food for the volunteers who put on the roof. The remaining expense was met by the catechist himself from a sum of money which he had laid aside to give to the Lord's work. In Ampakottai, where the congregation has outgrown its prayer-house, we are building a larger and more substantial church. The people have so far given more than half of the cost. We hope to have the roof on before the heavy rains.

"Four young married men in this congregation wished to do something for the building, and they joined the school taught

by the catechist's wife. They studied as they could find opportunity, especially evenings, supporting themselves by their trade as weavers. When the school was examined by the government inspector they presented themselves, and were examined with boys seven and ten years of age. They passed the examination perfectly, and in accordance with their request, I paid the money received from government for their examination into the fund for finishing the church.

"In another village a woman from the Shepherd caste wished to join the Christians. Her husband abused and beat her for attending our meetings, and she ran to another village. Two catechists went to her husband and prevailed upon him to allow her to attend meeting, and the woman returned. She procured a Tamil 'First Book,' and commenced learning to read. She is fifty years old, but she persists in her attempt, carrying the book in her cloth, and while watching the cotton fields studying it with the help of the catechist or any other person who knows how to read. At the last meeting with my helpers, the catechist told me that the persecuting husband is evincing a desire to become a Christian also."

A HINDU MIRACLE.

Mr. J. E. Chandler reports the following striking case of fraud and its exposure at the Hindu temple of Pulney, his station :—

"Pulney is occasionally startled by a new sensation. The arrival of a man who brought his *kavady* of cooked fish all the way from Madras, and who had in various ways been heralded beforehand, brought out a very large crowd to the temple on Sunday last. This Madras man is one Vytalingam *chetty* [*chetty* means a merchant], who, suffering from the infirmities of age and poverty, declares that on the night of February 14 he had a dream, in which there appeared to him the god of this Pulney Rock temple, one of whose names is Tanda-ya-tha-pani-swamy, who assured him that his infirmities would be removed if he would walk all the way to Pulney, carrying the fish kavady.

"I would say that a *kavady* is a pole for the shoulder, to the ends of which burdens are attached by ropes and carried from place to place. The sacred kavady has a very fantastically-trimmed canopy passing over the head of the bearer, often with a great display of peacocks' feathers, the peacock being sacred to this particular god. The vessels attached to the end of this pole contain the offerings to the idol. These vessels are sealed and sometimes brought hundreds of miles to be opened only in the presence of the god of the temple, when a miraculous transformation is alleged to appear. Fish and fowls that have been cooked for weeks become alive again, and soured milk becomes sweet.

"This Vytalingan chetty was directed by the god himself to start for this wonder-working shrine. Another chetty, not having so much faith in these Pulney miracles, volunteered to accompany him, that the assumptions of this Tanda-ya-tha-pani-swamy might be fairly tested. A woman of the same caste was also warned in a dream that she should cook the fish and seal it in the vessels, which were to be opened in her presence here on this sacred rock. The chetty having a shrewd eye to business, and alive to the importance of advertising, prepared a decorated handbill inviting all to come and see the wonder which would surely be displayed when the sealed vessel was opened in the holy place. These handbills were extensively circulated in Madras, and in the chief towns on the way, and brought the man with the kavady more than a thousand rupees (about $420), the people regarding it a highly meritorious act to contribute to so important a personage."

THE MIRACLE DELAYED.

"Twenty or more of the Madras merchants took the railway train to Dindigul, and came to Pulney just in time to witness the miracle. The condition of those cooked fish, brought three hundred miles through the hot sun, when they arrived here may be guessed. The merchants, as they came near to the kavady, thought they smelt something wrong in the whole affair, and applied to the magistrate of Pulney, who is a Brahman, to prevent

any tampering with those sealed vessels by the pandarams, or inferior temple priests. The man who brought the kavady was much distressed at the odor of his load, also at the espionage of the magistrate. He begged for a little time that the god might reveal to him in a dream the time and manner of opening this precious casket. The magistrate allowed one day and night. But at night he was to be locked into the temple, and no one beside the god was to be present. The wily fellow, however, for a bribe of ten rupees, stipulated with two of these mendacious temple priests to catch a few small fish, and come at night when the watchmen were asleep, and put them with some water into these vessels without breaking the seal. This they surreptitiously accomplished. But they could not clean the vessels, nor remove the evidence of the deception.

"In the morning, however, the kavady man announced publicly that he had again been interviewed by the god, and at eight o'clock the miraculous transformation might be witnessed by all who would climb this rock to the temple. The chief officials of the place, the twenty or more merchants from Madras, others from Coimbatore, and a great crowd from Pulney, were seen toiling up the steep ascent."

THE FRAUD EXPOSED.

"At length the time arrived, and the seal was broken, and two or three little half-dead fish were taken out of the mess of filth. The chetty and woman who had accompanied the kavady exclaimed with great indignation, 'We saw two kandac, or white fish, cooked and put into these vessels a month ago. Now here are the decaying remains of those fish, and a few little black fish. What sort of a miracle is this? It is a great fraud.' The magistrate made the kavady man confess before the crowd that he had employed the two pandarams to bring at night the small fish. Then, said the magistrate, I will punish the fellows for disobeying my orders. But they had suddenly disappeared, and have not been seen since.

"The whole crowd saw the gross deception, and many have told me that it was only a method the priests had of obtaining a livelihood, and the magistrate himself said to me that it was a form of cheating or obtaining money on false pretenses, for which the priests were liable to be punished. These parties coming so far gave this case peculiar prominence, and all Pulney, for a day or two, was agitated by the miserable farce. Very few people from this immediate neighborhood will now carry their kavadies to this temple. But they come by thousands from other districts, even from the western coast. People speaking a different language will flock to the great festivals with their offerings and money.

"A native of the country has described the scene in verse, but another writer, not a native, but the son of Hilkiah of Anathoth, has more correctly expressed the state of things at this Pulney temple: 'The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof?'"

North China Mission.

THE CONVERTED BUDDHIST PRIEST.

THE *Herald* for March of last year contained the confession of a Buddhist priest from the province of Shan-se, who had visited Kalgan and conferred with our missionaries at that station. Mr. Roberts, under date of August 11, gives further particulars in this interesting case: —

"The Buddhist priest returned to this place early in July. He spent a few days with us, constantly attending our chapel and prayers. He says he has given up his temple and pupils, and has now no connection at all with them. His earnest purpose to leave the priesthood and become a Christian has not abated at all. He has collected one half of his money from the persons to whom he had loaned it, and expects to collect the remainder by October or November. Having done so, he intends to return, and live here with us at his own expense, devoting his time to the study of the Gospel. He hopes in the autumn to receive baptism, and will then leave off his priest's clothing, let his queue

grow, and dress like ordinary Chinamen. But if he should do so at present, he could not collect his debts. We feel greatly encouraged by the visit he has made here, to believe that he is truly converted by the spirit of God, and to hope that his life in the future may verify his promises made last year."

OTHER HOPEFUL CONVERTS.

"Since last December a young man has been studying under our direction who was formerly for several years an apprentice to a Taoist priest, and expecting to spend his life in the service of the dumb idols. His father is a Christian, but his mother and other relatives are heathen, and it was through their influence that he was engaged in such an occupation. More than a year ago he wished to escape from it, but he was closely watched, and when he went home, a priest accompanied him, to secure his return. Last December his father went to the temple, obtained his release, and sent him here to study. He is twenty years old, and of good mental ability. He learned his lessons well, and in the spring, applying for admission to the church, and passing a very good examination, he was baptized and received as a Christian brother. During the last month he has been at home in the country enjoying a vacation. I met him recently at his home when on my tour to Yü Cho, and found that he was busying himself in going about from village to village, wherever his relatives and friends live, telling them the old, old story, and urging them to believe and be saved. This is a pleasing proof of his sincerity, for he was receiving no money from us in his vacation, and we had not so much as even suggested that he spend his time in such a way."

"Another family has been added to the church at Yao-Chia-Chuang. The family name is Sun. Mr. Sun saw us last December, when our first visit to his village occurred, and he staid almost all night long to listen to the alternate preaching of missionary and helper. At our second visit there, in March, a whole family was received to the church, and destroyed their idols. At our third visit, last month, another family renounced heathenism, professed faith in the Lord Jesus, and was added to the church. The persons baptized were Mr. Sun and his wife, and two of his three boys; his oldest son was not at home. At present the Christians at Yao-Chia-Chuang number seven adults and two children. Thus in less than eight months, in a village where previously there was not a single Christian, the Church of God has been founded, a little flock has been gathered, weak in themselves, but strong in the Lord, against whom the powers of evil shall not prevail.

"At another place, Shui Ch'üa'rh, sixty miles south of Kalgan, where the church has for several years made little or no progress, and the few Christians have suffered a great amount of persecution and reviling, a bitter enemy has now been converted, and has become a zealous disciple. He is an older brother of one of our native preachers. Three years ago he denounced and reviled 'the way of the Lord' most vehemently. Last year he was less strenuous in his opposition. In February of this year, at the Chinese New Year's, he spent a whole day with his brother, our helper, who read and explained the Scriptures to him almost all day long. Two months later he went to Yü Cho, and spent a day or two with our chapel keeper there, and from that time forward he has sacredly observed the Lord's day. On the 13th of July he was examined and received to the church. The helper who was present at that time, says that of all the Christians in the region of Kalgan and Yü Cho, this new brother, named Fêng Kê Jen, is the most fervent in spirit to serve the Lord."

MARRIAGE ENGAGEMENT BROKEN.

"Another event of public importance has occurred in the same family. The helper's daughter was betrothed to a heathen before the conversion of her parents. She is now twelve years old, and the family of the young man to whom she was engaged had fixed the 14th of October next as the date for the marriage. Her mother wished that the time might be postponed till she should be fifteen or sixteen years of age, but was ready to waive

her preferences in this matter, if only she could prevent her daughter from having to engage in idolatrous rites. The worship of idols and of ancestors is an essential part of a Chinese marriage; and Mr. Wang, the would-be father-in-law, had threatened not only to compel the girl to engage in those idolatrous ceremonies, but also to come and take her away by force, in case her parents withheld her for that reason. On the 12th of July the helper and I being at Shui Ch'ña'rh, the mother and daughter, who are devoted Christians, and were greatly exercised in mind, told us all about their difficulties, and asked our advice. After prayer and consultation, it seemed our duty to advise that by all means they should not commit sin, that they should suffer persecution rather than worship idols, and that they should trust that God would provide a way of escape.

"At that time, however, there was no prospect of their being able to escape severe persecution, if steadfast in their intention of obeying God. Having decided to boldly refuse to worship idols, the mother requested her newly-converted brother-in-law, Fêng Kê Jen, and the helper, Chao Hsien Sheng, to go and tell Mr. Wang that her daughter would not worship idols, and that he must not try to compel her to do so. To this he replied, that while she was at her father's house, she could obey him, but when she should come to his (Mr. Wang's) house, she must obey him, which was virtually a renewal of the previous threats. So the next morning, at the mother's request, I went with Fên Kê Jen and Chao Hsien Sheng, to enforce their remonstrance with a threat of foreign interference, through the United States Minister at Peking, as their compelling a Christian to worship idols would be a violation of the treaty rights of native Christians. Mr. Wang's only answer was, that he must consult his older brother. I told him that he should not take her by force, nor compel her to worship idols, but that if he would peaceably take her at the time appointed, and allow her freedom to follow the gospel and her conscience in all matters of religion, he might do so; that he might not consult as to compelling her to worship idols, but might as to whether or not he would have a Christian in his family; if he would not have one, he could easily avoid it.

"The next day he sent a message that that he did not want a Christian in his family, and wished the engagement to be broken. On the day following the papers of betrothal were mutually returned, the gifts hitherto received were paid for, and a document was written out by which it was certified that the two families have nothing to do with each other. The girl herself, her mother, her father, her uncle, in fact, the whole family of Christians, all are very thankful to me for my help, and to God for his mercy, in freeing them from the heathen alliance, and from the impending trouble. On my return from Yü Cho, I was entrusted with a message to that mother, to convey an offer of marriage from a Christian father, on behalf of his son. This is my first experience of the 'Romance of Missions.' It was quite unexpectedly that I found myself called upon to assist in such an affair, and I trust that nothing but good will result.

"While on my recent tour to Yü Cho, I also baptized three old women and several children. They all were relatives of our helper Chao, who was with me at the time. Six adults and seven children were baptized during my tour."

ENLARGEMENT OF THE WORK.

When Mr. Roberts wrote he had no knowledge of the purpose of the Board to enter Shan-se with a band of missionaries. His letter shows how the Lord is preparing the way in that province for the advance now in contemplation: —

"In the last few months we have greatly enlarged our work of book distribution. In the three months beginning April 1st, we sold more portions of Scripture and tracts than in the entire year preceding that date. For this purpose we have engaged two trustworthy Christian men as colporters, and have sent them already several hundreds of miles to many of the cities of northern Chili, and beyond the borders of Shan-se. We believe that the books we sell will preach the gospel in

many villages and homes to which we cannot go, at many times when we cannot be preaching, and to myriads of people whom our voices cannot reach. We hope in this way to draw many seekers after truth to find it at our chapel. And we intend to send the colporters throughout the northern part of Shan-se, where there are no missionaries, as well as to all parts of our field in this province.

"Dr. Murdock's medical work is enlarging steadily. In the three months since she arrived here she has treated several hundred patients, and given in all over a thousand treatments. Miss Garretson, who has made fine progress in the language, translates for her."

Japan Mission.

A THREATENING LETTER.

Mr. Cary, of Okayama, writes (October 14) of a call he had made at Fukui, the city in which lives the Christian who closed his bath-house on Sundays, and has since used it as a place for worship. See the *Herald* for September, 1880, page 348. Mr. Cary says: —

"Two young men from the Kioto school, who spent the summer in Fukui, have apparently done good work. Shortly before my arrival they had received the following threatening letter from a Shintoist: —

"'You, in seeking the trifling gain which is offered you, preach the baneful doctrines of Christianity. What sin is greater? If you will repent, do it speedily, and we will be quiet; but if you continue preaching, we have weapons to destroy what is harmful to the country. The sacred sword to use for the holy empire is at our side. Your impure blood, young children, is unworthy to be shed; but we will try the sword for the first time on your young necks.

"'Village of Kawakita, God of Mountains.

"'From Nobuakira, *the Keeper of the Holy Empire.*

"'To the Preachers of Barbarian Doctrines.'

"The Buddhists were also very active there, as they now are in so many places; holding meetings, distributing tracts, and in other ways seeking to oppose Christianity.

"The man who formerly kept the bath-house has now given up that business, and become a Bible and tract agent. His sales in July were 469 volumes, of which 191 were portions of the Bible, and in August 284 volumes, of which 131 were portions. He said that the larger part of the books had been bought by Buddhist priests who wished to prepare themselves for fighting Christianity.

"From Okayama two or three items of news may be mentioned. The first Sunday in October four persons were received into the church, making the present number fifty. One of these is from Saidaiji, five miles east of here, he being the third member from that place, which in the last annual report of our station was mentioned as a particularly hard one.

"We are giving considerable time this fall to a station class. Mr. Kanamori meets the class five afternoons a week for instruction in some of the books of the Bible. Mr. Pettee gives two lectures a week on Old Testament history and Jewish customs; Dr. Berry, one on hygiene; and I, two on theology. We also meet the young men one evening a week for criticism of sermons."

Mr. Cary also writes that the Sabbath-school at the Pottery (see *Herald* for February, 1881, page 57) has been discontinued. The proprietor of the establishment found that the teachings of the school were at war with the life he was leading, and his interest ceased. But a new school has been opened in another place.

RELIGIOUS AND POLITICAL AGITATION.

Mr. Learned, of Kioto, writes, October 19: —

"I have just been reading a little book published a few days ago in this city, called *A Search for Holes.* The 'holes' prove to be defects in religion, and the writer proceeds to attack both Buddhism and Christianity, evidently considering Shintoism not worth his powder. He

ridicules the idea of Nirvana — a state of nothingness — as a thing to be held up as the goal of existence; he says the priests are only working to get a living, and their anxiety to retain their means of living by opposing Christianity shows that they have by no means attained to that superiority to worldly desires which Buddha taught. But he has nothing better to say for the Christians, who are misled by cunning foreigners. He thinks religion of no use any way to the world, and rather a hindrance to civilization, and hopes by this book and by future publications to do something to free men from such folly.

"For several years there has been much agitation for a National Assembly, and the establishment of such a representative government has been the especial object of the numerous People's Right's Societies. Proclamation has just been made by the government that an Assembly will be convoked in the twenty-third year of the present reign, that is in 1890.

"In reply to an invitation from the people of a village a few miles out of the city four of our young men went out there last week and spoke on Christianity, both on Friday and Saturday. The audiences numbered about three hundred, and the preachers were asked to come again."

Micronesian Mission.

OVERCOMING BY LOVE.

A LETTER has been received from Mr. Doane, who is alone on Ponape, since Mr. Logan and family have been obliged to leave on account of his sickness. Mr. Doane, whose letter is dated May 3, gives a summary of reports received from the Mortlock Islands and from Ruk: —

"Our mail from the West is in. From one of the stations, Satoan, of the Satoan atoll, comes the sad report of the fall of both Barnabas and his wife. Letters have been sent to recall them home to Ponape at once. From all the other stations that we hear from the reports are cheering.

"We are glad to know what wise workmen we have in Caleb and his wife Julia, now in Etal, formerly of Oniop, of the Lukunor atoll. It seems to have been necessary for this brother and sister to return temporarily to Oniop from Etal, for some household goods. When they came back they had a right to expect the people would welcome them gladly, for had they not spent a year in teaching them? But instead of this the cold shoulder was given. No food brought in; no one called even to welcome them. Hints were thrown out they might go back to their new home. Probably the feeling arose from the impression that the brother and sister had left them to remain with another people. However, Julia, taking in the situation of things, said to her husband, 'This treatment is wrong; the people do not know what they are doing; let us stay with them two weeks, pray for them at least, and show them our hearts have not changed towards them.' So they staid, were kind, prayed for their enemies, *and, won them over.* It was not long before the people saw their mistake, repented of it; brought in food; made apologies, and good will again reigned. A good worker that woman, to overcome evil with love and prayer. Wiser and more intelligent Christians would do well at times to follow her example."

FROM RUK. THE PEOPLE WELL DISPOSED.

"From the north, Ruk, Moses writes of the safety of the two teachers landed last year. For each a residence has been erected by the people, though not finished. Meeting houses will go up afterwards. Moses writes of having heard a report that the natives of *Uole* were talking of robbing Tepit. He resorted to a little stratagem to learn the facts. He called on Tepit, praised the people for their care of their teacher, and then said to them: 'Would it not be well for your teacher to go home with me?' In amazement they asked, 'Why?' He replied, 'To stay with me a little while.' They said, 'Yes; but you must soon bring him back.' Getting things together, they were about ready to start, when, as if carelessly, some things of value were left lying about. They went off, and on returning after two weeks, found all safe. Not an article was taken

away. Tepit himself writes of the kindness of the people.

"Moses writes of the visit of the 'Star' last year, that she raised a little commotion because upon certain islands no teachers were landed. We had none to leave, except the two put on places chosen for them. But the high chief of the other islands hastened to Moses to know if they were not to have teachers. There are three of these islands. Moses could not certainly promise them; he would wait and see what the 'Star' brought. The whole affair is interesting, as showing a call for more men. We shall hope the Ponape churches will warmly respond.

"As for Ponape, the work moves on with no special interest. We have a good school, mainly of youth from Pingalap and the Mortlock Islands. As pupils they do well. I am preparing for a tour around the island to arouse, if possible, the slumbering churches."

West Central African Mission.

INTRIGUES OF THE NATIVES.

THE arrival of Mr. and Mrs. Walter at Benguela was reported in the last *Herald*. Letters received recently report that the brethren in the interior, though attempting to reach Bihé, have been compelled, on account of intrigues among the natives, to return to Bailunda, and await further developments. They had before this proposed to make Bailunda a station, regarding it as in every way a favorable position for their missionary enterprise. Mr. Sanders writes, August 23: —

"You doubtless were surprised to see Bailunda at the head of this letter. After all, this is our first station. The last letters were sent while on our way to Bihé. Your letter that came last month suggested that we might already have chosen Bailunda. Though we had thought of the matter before, we decided, after further consideration, to go on. We went on, with delays and vexations, which arose chiefly from the presence of the king's ambassador. He made us pay more than we ought, and we feel that in all cases he acted against us. When we arrived at Biheli, a place that is claimed by both Bailunda and Bihé, he called on the petty ruler with our little gift. On returning he said an ambassador had passed down but three days before with a message from King Chileneo, of Bihé, to this effect: 'Don't bring those whites here; if you do, you will leave them here to be murdered and plundered.' Hence the ambassador refused to let us go on.

"We did not believe the report. He had so acted that we had no confidence in him. We said, 'Go on; we will take the risk.' He refused, and could not be induced to let us go. We desired to pay off the carriers, and send on to Bihé for more. This he would not allow. It seems ridiculous that we could not pay off our own hired men; it also seems ridiculous that my six tepoia men refused to do as I told them, but so it was.

"We had marched but two hours one day when the carriers rushed into a camp. We desired to go on, and I bade my men take the tepoia and come on. They flatly refused. What could be done? We might have drawn revolvers and routed out the whole two hundred, but our missionary career would have ended there. Our loads make us dependent upon carriers, and they will do as they please. Kalay always acts better than the rest, but he is afraid to go with us longer; so great is the jealousy against him that he fears for his life. The carriers generally are headstrong. We cannot act in our dealings with them as a master would with his servants in America. The ambassador said we must stop in Biheli four days, till the King of Bailunda could be consulted. Our stock of cloth made us anxious about the matter, and we decided to go back and select a place near the village, and establish a station. To this we obtained the consent of the ambassador."

BACK AGAIN AT BAILUNDA.

The people at the village were not willing to permit them to remain, not because they objected to their presence, but they feared the wrath of the king. The king had claimed Messrs. Bagster and Sanders as "his whites," and if the people of the village had allowed them to settle near

their town, the jealous monarch would have destroyed it. So it was agreed that Mr. Sanders should go on and see the king. Of the interview Mr. Sanders writes : —

"The king said that he would not let us go on to Bihé at present, that we should stop here near him, or that he would hire carriers and take us and all our things (except a tent and a few other things that he would keep) back to the coast. He found it convenient to refer to Braga's letter, and asked if we desired to be away from him, that we may build a fort and possess the country. He also pitched at my tepoia men in such a way that they laid themselves in the dust (the token of utter submission). Then he ordered one of them to go and bring all the rest of our goods.

"There was nothing to do but to come back. To stay where we were, we would have to fight both the king and the people of that place. For had they brought us supplies it would be rebellion, and had they not been active in expelling us the king would have laid them waste. Mr. Bagster said that while I was away they showed great unwillingness to have us remain among them.

"Soon after I had returned from seeing the king, a Portuguese half-breed from Bihé, of whom I had heard, came by the camp, and seeing me, came in. He said that there was nothing the matter in Bihé ; that Silva Porto had left a house for our occupation, and that the king was expecting us. The last clause struck me as indefinite, so I asked further, and he said that so far as he knew the king of Bihé was well disposed towards us. He volunteered to act as interpreter, so I went to the king of Bailunda again. First, I asked the interpreter to state to the king what he did to me, as written above. 'Let us speak about your other matters,' said the king, 'not about that.' The upshot was, that I got no more light than I had in the morning.

"One thing struck me as I talked with Mr. Gallaes on our way to the king. He said that we must not expect to be allowed to settle far from the king ; that if we had gone on the king of Bihé would not have allowed us to settle more than three or four miles from his village, just as all the other whites have to do.

"So here we are at Bailunda, only a few rods from our old camp, building a little house 31 × 14 feet. We tried to get to Bihé, and when that was out of the question, tried not to come back here to the king's, but could not help ourselves. Hence we conclude that it is God's will that for the present we stop here. We expect and hope that these are but temporary quarters, say for two or three years, and that for only part of our number. Of course, some of us expect to push on to Bihé, as soon as, or soon after, the others come in. We are now building a little house, and have been at that and other work for about two weeks. It goes slowly, not only on account of our stock of cloth, but because these fellows wish to work as they please.

"Water is not as convenient as we desire. The trees do not afford such timber as we would like. Nature seems to provide stuff fit for making native huts, and not much more. Yesterday we heard of a place about six miles distant, as we were told, which the king thinks we shall find a better location than this. We shall examine it, but shall finish this place, to have a shelter from the soon-expected rains.

"I think Mrs. Walter will say that the hardships (or, better, inconveniences) are far less than she expected. At our first arrival it looked a little dubious, but with better acquaintance I have no fear about the coming of female missionaries ; there are annoyances and perplexities, but nothing so great as I expected. We believe that the Lord has many people here, and if we walk according to his will we may be used to bring some to a knowledge of Him."

THE FIRST REËNFORCEMENTS.

Mr. Bagster, who met Mr. and Mrs. Walter at the coast, speaks of the great joy he had in welcoming them, and of his assurance that female missionaries can reach the interior without special difficulty. Mr. Walter writes : —

"We have almost without exception been well during the long journey we have had since we left Boston. Even here we have the best of health, and we are much pleased with the climate. The

thermometer in the house stands at about 75° all day, and we are careful not to be in the sun more than can be helped. During our stay here most of our work will be in doors. One month spent in Benguela, under these circumstances, will be well for us all, we hope."

Of the outlook for the mission, Mr. Bagster says : —

"The Lord has shown us Bailunda as our first station, and the king has consented to our looking at a location six miles further from him, which if not good, is far better than our present site. Brother Sanders was to see it, and to report. All are well. We are daily growing better friends with the people, and are now understood. We have nearly conquered our very worst enemy, *i. e.*, their superstition. They begin to see that it is not any fetish in us, but rather our 'walougutra;' this is a term to signify a very smart, shrewd man. We are now, through the exertions and application of Brothers Sanders and Miller, in possession of some thirteen hundred or more words of their language, and we have a fine beginning for a grammar. We find a highly inflected language, and begin to know how it is done.

"We are now unconsciously, almost, in possession of a good deal of the necessary knowledge of the ways of this people, enabling us to largely avoid confusion, and excite both interest and sympathy."

Mission to Spain.

INCESSANT PERSECUTIONS.

Mr. T. L. Gulick, of Zaragoza, writing under date of October 8, says : —

"I have lately visited our work in Logroño. I found the congregation in a new chapel, — the *third* they have been driven to within a year, but it is also the largest, best, and cheapest. Señor Eximeno found it an exceedingly dirty basement floor, and has shown much skill and taste in fitting it up. He knows how to paint well, and has done a great deal of patient work on it with his own hands.

"He told me of a sad case of persecution. A good woman, a member of his congregation, was taken very sick, and wished him to visit her, which he did. One day, while he was by her bed-side, two sisters of charity came in, and with great suavity told the woman, who was quite poor, that they saw she was in need, and that they would have a good doctor sent to her, and medicines, food, bed-clothes, etc. Señor Eximeno remarked, 'You know she is a Protestant.' They said, 'Yes, we know it; but charity knows no religious limits.' Señor Eximeno replied, 'If she accepts your presents I suppose you will expect her to accept the religious ministrations of the priest who will come with them. If she wishes to do so I have nothing to say; only, in that case, she, of course, will not wish me to come here too, as I come here to speak only of religious things. It would doubtless be very disagreeable to have us both coming at the same time, and I never wish to intrude where I am not welcome.' They gave it to be understood that the priest would come. He then turned to the sick woman, and asked her to state distinctly whether she preferred that he should continue to come as before, or that the sisters of charity should come with the assistance they were able to give, and with the priest they would bring. She replied firmly that she preferred that he should come, and that the rest should stay away. At this the 'sisters' were furious, and rushed out of the house with angry threats.

"The sick woman was living with her brother-in-law in his hired house. In less than an hour the owner of the house made his appearance, and, with blasphemies, told the brother-in-law and his wife that he would put them all into the street if they dared to keep a Protestant in the house. In the same hour the employer of the brother-in-law came and told him, with oaths, that he should have no more work if he harbored a vile heretic. Her relatives were greatly terrified, and not being Protestants they besought the dying woman, with tears and loud lamentations, to let the 'sisters' come, and so save them all from being driven into the street and left without work.

"She resisted bravely as long as possible, but they redoubled their cries, until she told them she was dying, and as the house was theirs, they could do as they chose, but she should die with her faith in Christ alone. They immediately gave notice to the 'sisters,' who came with the priest. She died shortly after, and was buried by the Catholics. Señor Eximeno had no chance to see her after the day of the discussion.

"Since then these petty persecutions, which are so hard to bear, have increased in Logroño. This is only a single illustration of the constant tactics of the 'Holy Catholic Church.' Just now, in the Province of Toledo, a priest has insisted on wresting from Protestant parents the corpse of an infant, and burying it, contrary to their demand, in the Catholic cemetery. He even boldly defends himself in the Madrid papers, because the babe had been baptized before the conversion of its parents, and was not yet old enough to have itself become a heretic."

Eastern Turkey Mission.

OUT-STATIONS. KULLETH.

MR. ANDRUS, of Mardin, writes (September 28) of out-stations in which he had been laboring: —

"Kulleth is a town of some one hundred and fifty houses nestling in a beautiful valley nine hours northeast of Mardin. It was one of the first villages Mr. Williams tried to enter more than twenty years ago. His object was to enter the Jebel Toor region by that valley — a movement on the left flank. Indeed, he contemplated at one time making it the base of operations, and thought to locate the Theological Seminary there. Those who have followed the history of the work in that village as reported in the *Herald* from time to time, must have observed the slowness of its growth. But it was taking root downward; and suddenly, but not altogether unexpectedly, it shot upward, and flowered into a church which Brother Dewey and I were happy to assist in organizing on the 16th and 17th of April.

"Out of twenty-four persons examined nine were accepted, of whom one was chosen deacon, the very man who, at the beginning of the work, was driven out of the village and obliged to flee for his life. The pastor whom they were unanimous in calling was the Rev. Elias Sahds, formerly pastor of the Sert church, but then a stated supply at Midyat. The church had a good start, and is beginning to run well. It cannot fail to influence for good the work in Midyat, as it is the church nearest to it.

"The church in *Sert* is still pastorless, but their internal difficulties are decreasing, and we hope that before long they will be united in calling a pastor. The Armenians there are making strong efforts in an *educational* direction under the guidance of new teachers from Constantinople, who are largely supported by the National Committee at the capital. The spirit in which the attempt is made was expressed by one of the teachers in an address given the Sabbath I was there, when he said, 'You have had nothing but the New Testament, and you know only of Jesus Christ. It is time you learned something else, so that you may learn about one *who shed his blood for you*, and of whose spirit you must receive, if you would be saved from your present condition. Do you know of whom I speak? His name is *Vartan*.'"

[Vartan was a leader of the Armenians some twelve hundred years ago, in an insurrection against the Persians. — ED.]

ORDINATION AT KUTTERBUL. MIDYAT.

On June 5th a pastor was ordained and installed at Kutterbul. Mr. Andrus writes: —

"The examination of the candidate was arranged for Sabbath noon in the chapel, but when the hour arrived the throng was so great that the chapel could not hold them all, and an adjournment was had to a grove just north of the village. There the crowd was still larger, but the attention was good. The examination was conducted both in Arabic and Turkish, to accommodate all the questioners, and grew in interest until the close. This appeared from the conduct of the audience, which

drew closer and closer to the candidate and his questioners, while those on the outer circle stretched their necks longer in the effort to catch the admirable answers which were given in systematic and pastoral theology. A still larger audience assembled in the grove later in the afternoon to witness the ordination and installation services. It was estimated that seven hundred people went away to their homes with new impressions of the strength and simplicity of evangelical teaching and ceremony.

"June 17th found me again at Midyat. Most of my strength the past year has been given to the mountain work. Some progress has been made, but not so much as we desired to see. The obstacles are many and peculiar. Except in Midyat there is no language used in which there is any literature, or even a translation of the Scriptures. The Toorane-Syriac dialect is of too limited use to warrant the expense of providing even a portion of the Bible in it, while in Koordish nothing has yet been done except what the Harpoot field has produced, an Armeno-Koordish Testament and a small hymn-book and a primer. None of these will avail in our field so long as they are in the Armenian character, and owing to the difference in dialect the present translation of the New Testament is not useful to us. As a tentative effort we are having prepared manuscripts of the primer and the hymn-book in *Arabo*-Koordish, one of which we shall probably have printed before long. Should the effort succeed we may be encouraged to do something about an *Arabo*-Koordish version of the New Testament. Of a different character, but no less potent, is the political difficulty. The government there is virtually an organized oppression ; and the conduct of the Aghas of the district is an unorganized system of plunder, and between the two the poor villagers are being ground to powder as between an upper and a nether millstone, with only a shadow of property, and the smallest remnant of manhood left to them. They parted with their Christianity long ago."

GLEANINGS FROM LETTERS.

Miss Clarissa H. Pratt, Mardin, Eastern Turkey. — One of our school-girls is at work this year, having a school in Sert. She writes that she has begun meetings with the women. The Protestants there have promised to give a part of her wages for teaching. Another is teaching the women in Midyat. A girl now in school has been in Midyat for a year, and has begun a good work. The one who has taken her place is able to do better than her predecessor, and we expect she will. There have been wonderful changes in Midyat in the past few years. When we sent our first worker there, a little over three years ago, she could not find any one who would listen to her ; now she has a school of girls and students' wives. There is, too, a good attendance of women at the Sabbath services. Midyat women cannot return to their former indifference to reading and religion.

H. N. Barnum, D. D., Harpoot, Eastern Turkey. — A serious disaster has befallen the city of Egin. On the 5th inst., about an hour before sunset, a violent thunder storm, with rain, intermingled with hail, burst upon the place, creating a great flood, which rolled down immense boulders, carried away several houses, and destroyed the lives of twelve persons. Besides extensive damage to houses, it tore up the streets and made great havoc in the gardens and vineyards which constitute one of the principal features of the town. The city is built upon the side of a mountain, on the west branch of the Euphrates, where it passes through the Anti-Taurus Mountains, so that the flood acquired great violence in its downward rush. The Protestant church and community in Egin are few in numbers, comparatively, but we have no community which is more manly and high-minded than this. The Young Men's Christian Association is zealous in good works.

Besides other enterprises they support two young men in the college. They are led by an able and earnest pastor.

Miss Minnie C. Brown, Hadjin, Central Turkey. — The Hadjin people are straining every nerve to get their new church building finished. As yet they have only the walls up, and as their money is running low I do not think they can finish it, though they say they will sell their houses to do it. The brethren shew an excellent spirit, and the pastor is very faithful to his charge.

Charles H. Brooks, Constantinople. — We have good attendance at services still, usually forty or fifty at Peri, and many of them young men, often strangers to me. It is a very great pleasure to speak to them, and to be met with such close, earnest attention. We have the love and coöperation of our people, and have the great joy of seeing some, at least, of them becoming daily more conformed to the likeness of Christ. One is only pained that he has to take anything out of a treasury into which gifts are so grudgingly cast. Do the home friends know that the annual deficit in the funds of the Board is a vote of want of confidence in their brethren abroad and in their work; that it says to the younger ones, at least, "Take yourselves out of the way, and then there will be enough for the rest to live and labor on?" Is such a voice the voice of God, or is it a temptation from the enemy of souls?

George A. Wilder, Umtwalumi, Natal. — We are having great apparent encouragement at the Umtwalumi station. Some eighteen have risen for prayers, and some twelve have come to me of their own accord to hear more particularly of the new way. Most of these are children born on the station, who now are young men and women. Some very hard cases have been reached. After the first inquirers appeared, some of them of their own accord started a daily meeting, which is doing good. I hold no extra services. Pray for us.

NOTES FROM THE WIDE FIELD.

AMERICAN METHODIST EPISCOPAL MISSIONS.

At the late meeting of the General Missionary Committee of this church, the announcement was made that there had been during the last financial year a net increase of contributions for missions (Home and Foreign) of $70,883.71. For the ensuing year appropriations were made to the Foreign Missions of the church amounting to $337,327. Of this sum (giving only round numbers) $6,000 were appropriated to Africa; $13,000 to South America; $70,000 to China; $24,000 to Germany and Switzerland; $45,000 to Scandinavia; $62,000 to India; $11,000 to Bulgaria and Turkey; $25,000 to Italy; $30,000 to Mexico; and $38,000 to Japan.

RUSSIA.

The *London Times* gives a translation of a letter which has appeared in a Russian newspaper concerning dissent in that Empire. The writer says: "The numerous Russian Dissenters are powerful and dangerous adversaries to the reigning religion, and they have found a rich soil for propagating their faith. The Baptists, who have quite recently transplanted themselves here, cause more agitation and disquietude to the Russian clergy than any of the rest. Strong by their sincere devotion to religious principles and leading an exemplary life, they are, indeed, a 'thorn in the side' of the Orthodox ecclesiastics. Having appeared at Vladekavkaz and being officially acknowledged as 'not pernicious,' they began to spread among the people tracts of an entirely moral character, costing only a copeck each, and stamped with the diocesan seals. The clergy of this town were quickly aroused, and began to spy out heresy in these little books, bearing these titles: *The Road to Salvation; Lizzy, the Poor Singer;*

What will it Cost? The Publican and Pharisee, etc. The most energetic of the priests went to the places of sale and took them away in large quantities; in fact, in armfuls. To their great regret, however, the police refused to confiscate books which had been allowed by the Censor. The spiritual fathers then tried to persuade them that the seals and signatures on the books were forged, but, of course, this innocent invention had no success. It was consequently necessary to propose other means for wrestling with this pernicious propaganda of the Baptists, and the Orthodox clergy determined to have recourse to the customary 'disputes,' and at the first experiment they received a complete overthrow. The speakers on the Baptists' side adroitly placed the question on ground upon which they were perfectly secure. 'Compare,' said they, 'your morality with ours.' Discussions placed upon such a ground were not convenient for the Orthodox Church."

POLYNESIA.

New Guinea. — It will be remembered that in March last ten native members of the mission in New Guinea, under the care of the London Missionary Society, were murdered at Kalo. Rev. Mr. Gill, of Rarotonga, reports that when the letters announcing the martyrdom of their brethren arrived at Rarotonga, the usual May services were in progress, and the people were deeply moved. But one young native rose and said: "Some of our friends have fallen in New Guinea by the hand of the heathen. It is well, because they died on the field of battle, in the Master's service. Their places must be filled up. *Here am I: send me in place of the dead.*" A native teacher in New Guinea, writing to his brethren, says: "Young men, remember our countrymen and countrywomen devoured by the cannibals of the New Hebrides in former years. Did they die in vain? Certainly not; for many in these islands have since embraced the gospel. It shall be even so in Kalo. Kalo will yet embrace the Gospel of Jesus."

When the news of the massacre reached Tahiti, a request was made that that island should send three men to supply in part the places of those who had fallen. All the students in the college volunteered to go, so that they had to cast lots to see who should have the privilege.

We are sorry to learn from the *London Times* of November 4, that the missionaries have not been left to solve in their own way the difficult problem as to what should be done with these murderers. The British Government considered it necessary that an example should be made of them, and a commodore with his flagship was sent to punish the offenders. The plan was to capture and execute Kuaipo, the chief who ordered the murders. The natives resisted the approach of the English party of sailors, throwing their spears so as to wound several of them, when, in self-defense, the sailors were ordered to fire. Several savages fell, and some were captured, and it afterwards appeared that among the killed was the chief Kuaipo. The prisoners were liberated and returned home, probably wondering why they were not at once killed and eaten. This method of treating the savage tribe was not unjust, and they have probably learned a salutary lesson, but we wish that the other method, so often successful among savage tribes, had been tried first, and missionaries had been sent to Kalo instead of a man-of-war.

CHINA.

Hostility at Tsinanfu. — This city, in the province of Shantung, was the scene, in July last, of an attack made by a mob on the mission premises belonging to the American Presbyterian mission. The mob was greatly excited, and, led by prominent persons, threatened to destroy the property purchased by Rev. Mr. McIlvaine, and to prevent, if possible, the location of the mission on any main street or convenient quarter of the city. The missionaries stood their ground with the authorities, demanded protection, and secured it, the house being occupied by soldiers. The people then

endeavored to purchase the property. Finally an arrangement was made by which the premises were to be exchanged for a site equally good, and quiet was restored. It is cheering to know that protection is so far afforded to missionaries in China that they need not greatly fear mob violence.

The Anglo-Chinese College at Foochow has secured an eligible location with a substantial building upon it, ready for occupancy. The cost was $14,000, and the most notable fact connected with the affair is that $10,000 of the purchase-money came from one Chinese Christian, Mr. T. Akok. It is hoped that the entire cost will be covered by the contributions of native Christians.

The Methodist Missionary Society (New Connexion) of England has 58 chapels, 35 societies, with 1,091 members in China, chiefly in the province of Shantung. A portion of these are in a district handed over to these Christian workers by the London Missionary Society.

Roman Catholics in China. — A correspondent of the *New York Observer* in China reports that the Roman *Catholic Register* of Hong Kong gives the following statistics of Catholic missions in the empire, namely: Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; Catholics, 1,092,818. From this it appears that they have 1,264 *ordained men* in their missions. It is to be remembered that the Romanists reckon all *adherents* as members, while the Protestant denominations count only those who give evidence of conversion. In view of the three hundred years during which the Romanists have been in China, and the fact that the first of the 20,000 Protestants were brought in in 1843, there is every reason for encouragement.

INDIA.

A New Hindu Sect. — Satan is sometimes divided against himself. *The Nonconformist* quotes from a Calcutta paper an account of a strange assault made on the famous idol of Juggernaut, at Poree, the most sacred shrine in India, by a body of fanatics: "The rioters, who numbered twelve men and three women, and were almost in a state of nudity, succeeded in entering the temple, and tried to force their way into the inner recesses. Although upwards of 1,000 pilgrims were present, they were not expelled without a severe struggle, in the course of which one intruder was trampled to death. The rest were arrested and have been sentenced to three months' imprisonment. The inquiry showed that they belonged to a sect of Hindu dissenters, lately founded in the Sumbulpore district, and known as Kumbhupatais, from the fact that its followers wear ropes of bark round their waists. They allege that their religion was revealed to sixty-four persons in 1864 by a god incarnate, whom they style Alekhswamy — that is, the Lord — whose attributes cannot be described in writing. They believe in the existence of the three hundred millions of Hindu deities, but do not respect their images, saying that it is impossible to represent a Supreme Being whom no one has ever seen. They are subdivided into three classes, two of which renounce the world and make no distinction of caste; while the third lead a family life. Their habits are said to be very filthy, and, like some European sects, they take no medicine in illness, but rely solely on Divine help. Their attacks on the Poree temple were prompted by the belief that if the Juggernaut were burned it would convince the Hindus of the futility of their religion, and the whole world would then embrace the truth."

The Sufferings of the Women of India. — A very touching incident has come to light, revealing the sad condition of Hindu and Mohammedan women. *The Indian Female Evangelist* reports that the sovereign of Bundelcund, the Maharajah of Punna, applied a year ago to Miss Beilby, a medical missionary, for medical attendance upon his wife Maha-Rani, who, though having the title of Royal Highness, was imprisoned in a zenana, according to the custom of the country. The treatment of Miss Beilby

was successful, and not only was Maha-Rani cured, but relatives of hers and poor people in the city were relieved. The gospel message was carried at the same time. When Miss Beilby was about to return to England for rest, she visited the palace to take leave of her royal patient, who sought to exact from her a solemn promise, without stating its scope. It finally was expressed in these words: "You are going to England, and I want you to tell our Queen and the Prince and Princess of Wales and the men and women of England *what the women in the zenanas in India suffer when they are sick.* Will you promise me to do this?" The Maha-Rani had no conception of the difficulties connected with the fulfillment of her request. These were pointed out to her, but she was intensely earnest. She insisted on the message being written down and placed in a locket to be given to Queen Victoria. "Give it to her yourself. You are not to send it through another." Then the two joined in prayer that God would cause the message to reach its destination and be the means of delivering the suffering women of India. The locket with its enclosure was subsequently delivered to Queen Victoria, and moved her to make public an expression of her cordial sympathy with every effort made to relieve the suffering state of the women of India. This cry of womanhood groaning under a weight of woe that few can appreciate ought to enter not the ears of the English sovereign alone but of all who have hearts to feel. Some one has strikingly depicted the lot of women in India:— "*Unwelcomed at birth, untaught in childhood, enslaved when married, accursed as widows, unlamented when they die.*"

THE BRAMO-SOMAJ. — The *Contemporary Review* for October and November last, contains articles concerning the Brahma-Somaj of India, the first of these written with a view to defend the "New Dispensation" headed by Keshub Chunder Sen. The writer grows enthusiastic in reviewing the labors and successes of Mr. Sen, and gives the following as the objects aimed at by him in his "New Dispensation": "In the first place a complete abolition of all caste restrictions. It is not easy for any one who has not witnessed the force of those restrictions in the East to understand how much is implied in their complete renunciation. Secondly, the abolition of the worship of deceased ancestors, the *Sraddha.* Thirdly, a reformation of the ceremonies usual at birth and at cremation. Fourthly, reform of marriage customs, — and to remodel the ceremonies appropriate to marriage is to reconstruct Hindu society. Fifthly, the promotion of female education and emancipation. Sixthly, to limit men to one wife. Seventhly, to remove the prohibition against the marriage of widows. And, eighthly, social reform, the suppression of intemperance of all kinds, the promotion of education amongst the people, and the social and moral regeneration of the people of India generally.

The other article in the *Contemporary* is written in defense of Brahmoism as against the "New Dispensation," and presents some of the extravagancies of the sect in a striking light. It affirms that Mr. Sen's efforts in direction of reform have greatly slackened during the last few years, and that this "one picturesque figure at Calcutta who has turned away from the principles of his former church" has in turn been forsaken by the great majority of its members. Regarding Brahmoism as a noble movement, the writer protests against Mr. Sen's eccentricities being regarded as representative of it.

AFRICA.

BASUTOLAND. Notwithstanding the sad disturbance by reason of war throughout Basutoland, the report of the French Evangelical Missions for the past year is highly encouraging. The church membership has risen from 3,974 to 4,252. The European laborers number 20, and the native helpers 126. Now that the war has ended and the integrity of the nation is assured, the prospects for the future are very bright. This improved condition of affairs insures the carrying out of the proposed Basuto Mission in the region of the Zambesi. Mr. Coillard, who has been collecting funds for this mis-

sion in France, leaves for South Africa early this year and will head the expedition to the North.

English Church Mission on Victoria Nyanza. — The day of special trial for this mission seems to be past. One year ago the Emperor Mtesa had set himself and all his people against the teachings of the missionaries, and such of them as were allowed to remain were virtually prisoners. The Arab influence was in the ascendant, and every effort to secure permission to teach the people was thwarted. The selfish idea of the monarch is suggested by a reply he made to Mr. Pearson. "If you want me, you must fill my belly, and give me guns, powder, ball, and cloth." On the 18th of March last the three envoys sent by Mtesa to England arrived back, accompanied by Messrs. O'Flaherty and Stokes. They were cordially received by the Emperor, and the presents sent from the Queen and other friends in England were cordially accepted, though Mtesa said he would have been "better pleased if he had got guns and powder."

The report made by one of these envoys, Saabadu, to Mtesa is given in the papers of the Church Missionary Society, and is a remarkable story. It was heard by a Zanzibar youth who translated it. After describing their journey to and over the Mediterranean, they speak of their arrival in London and the shipping "which made us think that it was a forest with the trees growing on the water." Of London they say: "The horses are so many that no one can even count them, and the houses! they are made of stone, oh, my master, Wonderful! Wonderful! They make two long fences of stones [the sides of the streets], very long, as far as you can see, and the house is inside the fence. It is all one house but divided, so that lots of people live in it. No one can count how many people live in one house [one side of a street being continuous was supposed to be one house].

The Envoy described their visit to the Queen, the Arsenal, the Zoölogical Gardens, an Agricultural Show, sometimes going as they say: "in a wooden house [railway car] which went itself with us all in it." He contradicted many of the stories told by the Arabs, and assured Mtesa that the English were very much greater and stronger than the Arabs. "Oh! my master, we have not got a country at all." The report is throughout very graphic, and generally truthful, though occasionally some exaggeration is indulged in, as when it is said that the bells of St. Pauls, London, could be heard fifty miles, and that in England every man has one wife and every wife *thirty children.*

Good results have already followed the report of these envoys. The Arabs have lost ground and the English are better esteemed. Permission has been given to Mr. O'Flaherty to build a house, and Mtesa has given orders that the Christian Sabbath shall be honored as well as the Mohammedan Friday.

The London Mission on Lake Tanganyika. — A day of severe trial has come to this mission. After having won the confidence of the people in all the region about the lake, the missionaries have been prostrated by repeated attacks of fever, and are now quite disabled. Messrs. Wookey and Huntley, the two missionaries at Ujiji, have been obliged to leave that station. Dr. Palmer, of Mtowa, is suffering from a temporary attack of paralysis, and Mr. Griffiths is alone on the further side of Lake Tanganyika. Dr. Southon and Mr. Williams were at Urambo, but a telegram from Zanzibar announces that Mr. Williams died of sunstroke September 24. This leaves but three missionaries on the whole field, one of whom is an invalid. But the London Society has resolved unanimously to go on with the work more earnestly than ever. It is believed that while the town of Ujiji must be abandoned on account of its sheltered position, there are elevated sites where Europeans could live in health. The Society, therefore, has determined to send out this coming spring five new men, two of these to go to the proposed new station at the southern end of Lake Tanganyika, two

to be attached to the Uguha Mission, and the fifth to remain at Urambo until a salubrious site can be found on the east side of the lake.

Scotch Free Church Mission. — Dr. Laws, of Livingstonia, reports progress in the translation of the New Testament into the Chinyanja and Chitonga languages. In the first named, three gospels are completed ; in the latter, about one third of Luke. These will add two to the thirty-two languages of Africa into which portions of God's Word have been translated. Only nine of the thirty-two were for dwellers on the eastern side of the continent.

English Baptists at San Salvador. The *Missionary Herald* of the English Baptists, gives a letter from the Rev. Mr. Hartland at San Salvador, who says : "Were it not for the political influences which support the padres — their direct connection with the State of Portugal — I think they would have a narrow foothold here, if any at all. But as it is, while the king acknowledges that he does not believe their teaching, he attends their meetings, as he fears, if he displeases them, soldiers will be sent from Loanda to retake his town and remove him from the throne. The padres have hinted as much to him. For the same reason he flies the Portuguese flag on Sundays in his 'lumbu,' and allows one of his sons to attend their school. At the same time he does not desert me ; on alternate Sundays he attends my services, not because *I* have threatened him, but because he believes the truths I try to teach. He allows one of his sons to come to my school and stay in my house. The people follow in the steps of their ruler, part attending my services and sending their children to my school, others attending the Portuguese meeting and sending their children to their school. Some few, trying to keep in with and gain anything that is to be gained from both parties, maintain neutral ground. The people bring me plenty of food to buy, and I have no difficulty in obtaining goats, while the padres complain that they can only buy fowls. Taking things all round, I consider our position at San Salvador a very promising one, and should be very sorry to see the station given up."

MISCELLANY.

CHANGES WROUGHT BY THE GOSPEL IN THE FIJI ISLANDS.

From Miss Gordon Cumming's "At Home in Fiji."

Strange indeed is the change that has come over these isles since first Messrs, Cragill and Cross, Wesleyan missionaries. landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had in the first instance to master ; and day after day witnessing such scenes as chill one's blood even to hear about. Many such have been described to me by eye-witnesses.

Slow and disheartening was their labor for many years, yet so well has that little leaven worked that, with the exception of the Kai Tholos, the wild highlanders, who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have *lotued* (*i. e.* embraced Christianity) in such good earnest as may well put to shame many more civilized nations.

I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from barbarous inter-tribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef ; the prisoners deliberately fattened for the slaughter; dead bodies

dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice of appetite of the moment.

Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat!

Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village in the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. *Can you realize that there are nine hundred Wesleyan churches in Fiji*, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?

What these people may become after much contact with the common run of white men we cannot, of course, tell, though we may unhappily guess. At present they are a body of simple and devout Christians, full of deepest reverence for their teachers and the message they bring, and only anxious to yield all obedience.

Of course there are a number of white men here, as in other countries, who (themselves not caring one straw about any religion) declare that Christianity in these isles is merely nominal, adopted as a matter of expediency, and that half the people are still heathen at heart. Even were this true (and all outward signs go to disprove it) I wonder what such cavillers expect. I wonder if they know by what gradual steps our own British ancestors yielded to the Light, and for how many centuries idolatrous customs continued to prevail in our own isles! Yet here all traces of idolatry are utterly swept away.

BIBLIOGRAPHICAL.

Missions and Science; the Ely Volume, or Contributions of our Foreign Missions to Science and Human Well-being. By THOMAS LAURIE, D. D., formerly a missionary of the A. B. C. F. M. Large 8vo, pp. 532. Published by the American Board of Commissioners for Foreign Missions, Boston, 1881.

No one can read this volume without a new sense of the value of foreign missions as one of the great civilizing agencies of the world, and in this view alone worth ten times their cost. It is a storehouse of facts in regard to the geography of different lands, the habits and characteristics of a great variety of races in different stages of civilization and barbarism, gathered not by passing travelers but by educated and competent observers living for years among the scenes and the people described. The services rendered to philology by the reduction of languages to writing, by the preparation of grammars and dictionaries, by the culture of languages through the origination and development of literature, thus opening the way for the social and moral elevation of millions of our fellowmen by the introduction of commerce, the sciences, and the arts, may well enlist the regard of thoughtful men, and need only to be adequately set forth by the pastors of our churches to awaken a new interest in foreign missions, and lead to a more adequate appreciation of the great work now in progress for the elevation of mankind.

This volume is the result of long and patient labor, and brings together a mass of information not otherwise accessible to the ordinary reader or even to most of the pastors of our churches. It is a work that should secure a place in the library of every pastor and friend of missions who would be well informed in regard to the indirect results to the world of the mission enterprise. Thoughtful laymen who may wish to secure the benefit of this work at short hand, will know what to do with it about Christmas or New Year's, or at some early day afterwards. It can be ordered of Mr. C. N. Chapin, or of the Congregational Publishing Society, at the Congregational House, or through your bookseller, for $2.50, postpaid, — or hardly more than half the ordinary price for such a volume, thanks to the legacy of Mr. Ely.

Paul the Missionary. By the Rev. WILLIAM M. TAYLOR, D. D., pastor of the Broadway Tabernacle, New York. 570 pp. Harper & Brothers, 1882.

The facile pen of Dr. Taylor evidently found congenial employment while writing the discourses which compose this attractive volume. The life of the apostle to the Gentiles is here graphically depicted, and the practical side of his character so presented that many who have commonly thought of Paul as a theologian will hereafter think of him chiefly as a missionary. This he was, and this he gloried in being. It was his theology which made him a missionary, and any one who holds to the Pauline doctrine must, from the nature of the case, have the missionary spirit. This volume will surely tend to the development of the missionary spirit in all who read it.

All Aboard for Sunrise Lands: a Trip through California, across the Pacific to Japan, China, and Australia. By EDWARD A. RAND. D. Lothrop & Co. Boston. 384 pp.

A wholesome book this, profusely illustrated, and sure to gladden the eyes and inform the minds of young people.

BOOKS RECEIVED.

Through Cities and Prairie Lands. Sketches of an American Tour. By Lady Duffus Hardy. New York: R. Worthington. pp. 338.

In the Brush; or, Old-Time Social, Political, and Religious Life in the Southwest. By Rev. Hamilton W. Pierson, D. D. New York: D. Appleton & Co. 321 pp.

Chatterbox Junior. New York: R. Worthington.

Prize Christmas Cards. L. Prang & Co., Boston.

THE MISSIONARY ORIGIN OF THE WEEK OF PRAYER.

IN 1857, at the close of the terrible Sepoy mutiny, when the mission and the whole Church were bowed in sorrow at the martyrdom of eight missionaries, Rev. Dr. J. H. Morrison presented in the Lodiana Presbytery, in India, an overture to be sent to the General Assembly of the United States, asking for the observance of a day of "Prayer for a general outpouring of the Holy Spirit." By the action of the Presbytery, this overture was sent to the Assembly; and its Committee on Bills and Overtures reported a paper recognizing the importance of prayer in the work of spreading the gospel, and recommending that all the members of the church be exhorted to a more favorable attendance on the monthly concert. This report, with its recommendations, was adopted by the Assembly, but it does not appear to have satisfied the Lodiana mission. When the annual meeting of that mission was held in 1858, a remarkable revival of the spirit of prayer was prevailing, increased, no doubt, by tidings which had been received of great awakenings in this country and in England. After the close of the business meeting of the mission, three days were spent in united prayer. Dr. Morrison had already presented the form of a request, not only to the Presbyterian Church, but to Christians of all denominations, to observe a day of "special supplication for an outpouring of the Spirit on all flesh."

Rev. John Newton suggested an amendment to the effect that not one day, merely, but a whole week should be observed. And in this form the request was sent forth. It was responded to heartily in this country, in Great Britain, and to some extent on the continent, where Merle d'Aubigne had translated it into French and

Italian, and had it translated into German. It was warmly espoused by the Evangelical Alliance, though almost from the first the churches in this country and in Great Britain began to lose sight of the missionary character contemplated. Dr. Morrison says: "The object of the original meeting, as expressed in the circular printed in Lodiana, and also in the one republished in London, November, 1859, was to *pray that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation.* In the programme of the Evangelical Alliance this object has entirely been lost sight of. For two or three years, I believe, the Holy Spirit has not been mentioned in any of their programmes.

On the same subject Rev. John Newton wrote in 1868: "No doubt it was in view of what had been experienced during that eventful week, the second week of January, 1860, not only in America, but in Europe, in Africa, and in Asia, that the Evangelical Alliance called the church to a similar season of prayer the next year, and that it has repeated the invitation from year to year ever since. Before dropping the subject, I think it proper to say a word about the way in which this season of prayer has been observed by those who value the recommendations of the Evangelical Alliance. Those recommendations have been that different days of the week be allotted to different subjects. We have been asked to pray one day for secular schools and colleges, on another day for the government, for the slaves, for Sunday-schools, for Bible societies, for foreign missions, for pastors, etc. All this from the beginning has seemed to me to be ill-advised. The great object of protracting the meeting through an entire week is in a measure defeated by this scheme. It serves to dissipate the thoughts of the worshippers by presenting too wide a sphere for them to fill." — *The Foreign Missionary.*

Notes for the Month.

Special Topic for Prayer.

For the coming of God's kingdom on earth. That the people of the Lord, as they meet in special services, may be granted a spirit of grace and supplication leading them to cry earnestly for a spiritual baptism in all lands: that the end for which the Week of Prayer was originally set apart may be attained, and "God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

Departures.

November 19. From New York, Rev. J. T. Noyes and wife, and Rev. Albert H. Burnell and wife. Mr. Noyes returns to his old field of labor in the Madura Mission, and Mr. Burnell joins the same mission to take up the work begun by his parents.

Arrivals in the United States.

November 8. At New York, Rev. J. D. Davis and wife, of the Japan Mission.

Arrivals Abroad.

October 14. At Tientsin, North China, Rev. W. P. Sprague, Rev. M. L. Stimson and wife, Mrs. M. P. Ament, and Miss M. A. Holbrook, M. D.

October 30. At Durban, Natal, Mrs. Abbie T. Wilder, Rev. H. D. Goodenough and wife, and Rev. W. C. Wilcox and wife.

Deaths.

December 10. At Prague, Austria, Mrs. Nellie M. Clark, wife of Rev. Albert W. Clark.

November 22. At Melrose, Mass., Dea. Augustus Durant. Mr. Durant had charge of the business department of the *Missionary Herald* for many years prior to 1866.

For the Monthly Concert.

The following suggestion of topics and questions on matters contained in this number of the *Herald* may be of use to the leader of the Monthly Concert, either by assigning the topics before hand, or by asking the questions at the meeting.

1. What of the present position of Islam? (Page 11.)
2. Give the story of some hopeful converts in North China. (Pages 24, 25.)
3. Where does the money given for missions go? What per cent. is used for expenses? (Page 11.)
4. How have the missionaries in West Central Africa been received? (Page 28.)
5. Give an account of a Hindu miracle and the exposure of the fraud. (Page 22.)
6. Do only the rich converts among the heathen contribute to the Lord's treasury? (Page 21.)
7. Give an illustration of persecutions by Romanists in Spain. (Page 30.)
8. How did a Ponape teacher and his wife win over those who had made themselves enemies? (Page 27.)
9. What changes has the gospel wrought in the Fiji Islands? (Page 38.)

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.
Portland, Williston ch. 100; St. Lawrence St. ch. 10.55; T. B. Percy, 5; 115 55
Hancock county.
Bucksport, Elm St. Cong. ch. 50 00
Lincoln and Sagadahoc counties.
Bath, Centre ch. and so. 25 00
——, A friend, 100 00—125 00
Oxford county.
So. Paris, Cong. ch. and so. 8 38
Penobscot county.
Bangor, Cent. ch. and so. 225 00
Brewer, 1st Cong. ch. and so. 8 50—233 50
Union Conf. of Churches.
E. Otisfield, J. Loring, 10 00
Waterford, D Warren, 30 00—40 00
Washington county.
Machias, S. W. Hill, 1 90
York county.
Acton, Cong. ch. and so. 8 75
583 08

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Dublin, Mrs. Lucy B. Richardson, 10 00
Hinsdale, Cong ch. and so. 20 00—30 00
Grafton county.
Lyme, Cong. ch. and so. 58 16
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. (of which 10 from E j Sawtelle), 19 15
Hollis, Cong. ch. and so. 6 00
New Ipswich, Cong. ch. and so. 6 62—31 77
Merrimac county Aux. Society.
Concord, South Cong. ch. to const. CHARLES KIMBALL and A. S. HAMMOND, H. M. 157 61
Rockingham county.
East Derry, 1st Cong. ch. and so. 19 83
Exeter, J. P., 1 00
Newcastle, Cong. ch. and so. 5 00
Northampton, E. Gove, 10 00—35 83
Strafford county.
Wakefield, Cong. ch. and so. 16 00
Sullivan county Aux. Society
Acworth, Cong. ch. and so. 20 00
Meriden, Cong. ch. and so. m. c. 2 00—22 00
351 37

VERMONT.

Addison county.
Vergennes, Cong. ch. and so. 20 00
Weybridge, Cong ch. of which 100 from Isaac Drake, to const. Mrs. H. E. BOWDITCH, H. M. 137 00—157 0
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Burke, C. A. Harris, 25 00
St. Johnsbury, S., Token of thanks in October, 100 00—125 00
Chittenden county.
Charlotte, Cong. ch. and so. 55 00
Westford, Cong. ch. and so. 12 50—67 50
Lamoille county.
Cambridge, Mrs. S. J. Morgain, 5 00
Orange county.
Bradford, Cong. ch. and so. 30 00
Orleans county.
Coventry, M. C. Pearson, 5 00
Newport, Cong. ch. and so. 6 50—11 50
Rutland county.
Benson, A friend, 90
Washington county Aux. Soc. G. W. Scott, Tr.
Montpelier, Rev. I. H. Hincks, 15 00
Waitsfield, Cong. ch. and so. 12 15—27 15
Windham county Aux. Soc. H H. Thompson, Tr.
Brattleboro, Central ch. m. c. 30.03; Mrs F. Dwinell, 10; 40 03
Windsor county.
Springfield, Cong. ch. and so. for Papal Lands, 28; A. Woolson, for Papal Lands, 100; 128 00
592 08

Legacies.— No. Underhill, Dwight Conant, by Eli Hobart, Ex'r, 69 18
661 26

MASSACHUSETTS.

Barnstable county.
Brewster, Mrs. T. F. Dalton,
Berkshire county.
Monterey, Cong. ch. and so. 8 00
Bristol county.
Fall River, 3d Cong. ch. and so. 2 00
Taunton, Trin. Cong. ch. to const. G. H. RHODES and Mrs. LOVETT MORSE, H. M. 250 00—252 00
Brookfield Asso'n. William Hyde, Tr.
Warren, Cong. ch. and so. 74 29
Essex county.
Lawrence, Tower Hill ch. 10; F. Edwards, 5; 15 00
Essex county, North.
Ipswich, 1st Cong. ch. and so. 11
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. 21 29
Essex, Cong. ch. and so. 22 50
Lynn, North ch. and so. 40; 1st Cong. ch. and so. 35.14; 75 14
Middleton, Cong ch. and so. 5 00—.24 20

Franklin co. Aux. Society. Albert M. Gleason, Tr.
Montague, Lucy K. Gunn, 1 00
Shutesbury, Cong. ch and so. 5 00——6 00
Hamnden co. Aux. Society. Charles Marsh, Tr.
Palmer, 2d Cong. ch and so. 5 co
Springfield, E. A Thompson, 3 00
Westfield, 1st ch. 197.17; do. N. T. Leonard, 38; 235 17——243 17
Hampshire co. Aux. Society.
Enfield, Cong. ch. and so. 100 00
Northampton, A friend, 100 00——200 00
Middlesex county.
Cambridgeport, 1st Cong. ch. and so 25 00
Holliston, Cong. ch. and so. 164 89
Lowell, John St. ch. to const. Jefferson Bancroft, H. M. 107 35
Somerville, Franklin St. ch m. c. 0.10; Prospect Hill ch. 4.44; 13 54
Wayland, L. 1 00
Winchester, Cong. ch. and so. 312 07
Woburn, Daniel Richardson, 10; Mrs. Stephen Dow, 5; 15 00——638 85
Middlesex Union.
Fitchburg, Calvin. Cong. ch. to const. Mrs. S. L Blake, H. M. 189.04; Rollstone ch. 105.90; 294 94
Littleton, Cong. ch. and so. 50 00——344 94
Norfolk county
Brookline, E. P. 5 00
Quincy, Cong. ch. and so. 110 00
Stoughton, Cong. ch. and so. 10 00
Wrentham, Miss Jemima Hawes, 100 00——225 00
Old Colony Auxiliary.
Fairhaven, Sarah Pope, 10 co
New Bedford, Family penny collections, 3 00——13 00
Plymouth county.
Brockton, 1st Cong. ch. and so. 50 co
Cochesett, Mrs. H. W. Leach, 5 00
Halifax, Cong. ch. and so. 9 50
Middleboro, 1st Cong. ch. and so. 6 64
North Middleboro, A friend, 100 00
North Carver, A friend, 12 00
Rockland, Cong. ch. and so. 55 80——238 94
Suffolk county.
Boston, Eliot ch m. c. 9.75; Highland ch. 8.56; Maverick ch. 5.78; Union ch. 2.90; Ivory Littlefield (Charlestown), 50; 76 99
Chelsea, 3d Cong. ch. 22 18——99 17
Worcester county, North.
Petersham, Cong. ch. and so. 2 24
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 19 24
Worcester, Central ch. 366 88——386 12
Worcester co. South Conf. of Ch's, William R. Hill, Tr.
West Millbury, Eliza Waters, 1 00
2,883 89
Legacies.— Northampton, Jonathan P. Strong, by E. H. Bartlett, Ex'r, 500 co
Otis, Mrs. Lucinda Spear, add'l, by S. J. Spear, Ex'r, 100 co
Templeton, Mrs. Maria P. Sabin, by W. L. Montague, Ex'r, 500 00—1,100 00
3,983 89

RHODE ISLAND.

Peace Dale, Cong. ch. and so. 22 35
Providence, Mrs. Samuel Wilson, 5 00——27 35

CONNECTICUT.

Fairfield county.
Georgetown, Cong. ch. and so. 2 80
Hartford county. E. W. Parsons, Tr.
East Avon, Cong ch. and so. 41 00
East Windsor Hill, E. W. Ellsworth, 10 00
Hartford, Pearl St. ch. 280.68; Windsor ave. ch. 30 310 68
New Britain, A member of So. Cong. ch. 50 00
Suffield, 1st Cong. ch. and so. 15 93
Unionville, 1st Cong. ch. and so. 61 65——489 26
Litchfield co. G. C. Woodruff, Tr.
Canaan, ——, 2 00
Litchfield, 1st Eccles. Society, 301 75
Morris, Cong. ch. and so. 60 00
New Hartford, North Cong. ch. and so. 38 60
New Milford, 1st Cong. ch. and so. to const. William J. Starr and Charles H. Noble, H. M. 254 00
Norfolk, A friend, 25 00
Thomaston, Cong. ch. and so. 57 67
Torrington, 1st Cong. ch. and so. 6 00
Watertown, Cong. ch. and so. 41.79; John De Forest, 100; 141 79
Woodbury, 1st Cong. ch. and so 24 00——910 1
Middlesex co. E. C. Hungerford, Tr.
East Hampton, Cong. ch. and so. 99 65
Essex, 1st Cong. ch. and so. 44 75
Higganum, Cong. ch. and so. 25 00
Middle Haddam, Cong. ch. m. c. 2 80
Middletown, 1st Cong. ch. and so. 106.81; South Cong. ch. and so. 35.03; 3d Cong. ch. and so. 2.45; 144 29——316 49
New Haven co. F. T. Jarman, Agent.
New Haven, Ch. of the Redeemer, 454.14; Yale College ch. 100; Dwight Place ch. 27.92; 3d Cong. ch. 26; North Cong. ch. m. c. 15.85; 1st Cong. ch. m. c. 4.42. 628 33
Oxford, Cong. ch. and so. 30 56
So. Britain, Cong. ch. and so. 58 00
Wallingford, Cong. ch. and so. 57 00——773 89
New London co. L. A. Hyde and L. C. Learned, Trs.
Norwich, 2d Cong. ch. and so. 215.59; Park ch. and so 75.90; 291 49
Tolland county. E. C. Chapman, Tr.
Columbia, Cong. ch. and so. 82 00
——, A friend, 40 00
2,506 74
Legacies. — Cornwall, Lydia C. Stone, by Frederick Kellogg, Adm'r, 227 34
3,134 08

NEW YORK.

Binghamton, Charles A. Beach, 25 00
Bridgewater, Cong. ch. and so. 37 48
Brockport, A friend, 100 co
Brooklyn, Ch. of Chr'n Endeavor, 26.06; Frank Bond, 25; Ira Goddard, 1.50; 52 56
Buffalo 1st Cong. ch. R. W. B. 250 00
Champion, Cong. ch. and so. 8 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Dunnsville, W. G. Davis, 100 00
Flushing, 1st Cong. ch. for Papal Lands, 15 13
Floyd, Welsh Cong. ch. and so. 5 00
Fredonia, Mrs. John Hamilton, Jr. with other dona. to const. her daughter, Miss M. A. Hamilton H. M. 50 00
New York, Broadway Taber. ch. to const. Rev. John Todd, D. D., H. M. 2,137.13; H. C. H. 50; Charles E. Pierson, 20; J. M. Andreini, 10; Widow's mite, 1; 2,218 13
Orient, Rev. J. H. House and wife, 82 00
Perry Centre, A friend, 10 00
Pompey, Mrs. Lucy Child, 25 00
New Lebanon, Cong. ch. and so. 7 50
Randolph, 1st Cong. ch. and so. 12 17
Rochester, Plymouth Cong. ch. 37 48
Schenectady, A friend, 5 00
Watermills, A reader of the *Herald*, 1 00
Woodhaven, Miss. Soc. of Cong. ch. 10 00—3,076 45
Legacies.— Batavia, Phineas L. Tracy, add'l. by John F. Lay, Trustee, 125 00
New York, Philip Milspaugh, by Charles M. Earle, Ex'r, 900 14
Waterville, E. A. Walter, by P. B. Haven, Ex'r, bal. 441.43, less exp. 1.00; 440 43—1,465 57
4,542 02

NEW JERSEY.

Bernardsville, J. L. Roberts, 60 00
Newfield, Rev. Charles Willey, 10 co——70 00

PENNSYLVANIA.

Blairsville, Carrie Hawes,	1 00	
Carbon Run, Welsh Cong. ch.	13 50	
No. Warren, K. K. Lewis,	1 50	
Pittsburgh, Penn. Synod Cumb. Presb. ch. 69.61 ; Rev. J. Edwards, 5;	74 61	
Sugar Grove, Mrs. Robert Weld,	3 50	94 11

OHIO.

Akron, Cong. ch.	126 00	
Bellevue, Elvira Boise, 25; S. W. Boise, 20;	45 00	
Cincinnati, Vine St. Cong. ch.	55 10	
Cleveland, 1st Cong. ch.	27 50	
Coolville, Mrs. M. B Bartlett,	27 70	
Evansport, Mrs. H. C. Southworth,	10 00	
Johnsonville, Ozias S. Eells,	5 00	
Kent, 1st Cong. ch. an. int. on $1,000, from Austin Williams, deceased,	70 00	
Marietta, 1st Cong. ch.	115 00	
Oberlin, Anna M. Wyett,	15 00	
Pittsfield, A friend,	10 00	
Tallmadge, Cong. ch.	96 98	
Wellington, Mrs. M. R. Hamlin, 10: E. F. Webster, 10; Mrs. R. B. Webster, 1;	21 00	624 28
Legacies. — Mad River, Frances J. Snodgrass, add'l, by M. Eells, Trustee,		220 00
		844 28

ILLINOIS.

Altona, Cong. ch.	3 88	
Bloomington, Three Sisters,	19 00	
Chicago, U. P. Cong. ch. m. c. 11.30; Rev. E. A. Andrews, 15;	26 30	
Crescent, Cong. ch.	4 40	
Elgin, Cong. ch.	8 24	
Galesburg, 1st Cong. s. s. for building at Monastir,	60 00	
Earlville, Cong. ch.	38 00	
Oak Park, Cong. ch.	67 85	
Onarga, 2d Cong. ch.	12 70	
Philo, William Keeble,	10 00	
Quincy, 1st Union Cong. ch.	80 00	
Rockford, 2d Cong. ch.	297 46	
Winnetha, Cong. ch.	22 00	
Winnetka, Cong. [ch.	5 00	
Woodstock, Cong. ch.	8 08	662 91

MICHIGAN.

Big Rapids, Cong. ch.	3 00	
Bridgman, Cong. ch.	10 00	
Canandaigua, Cong. ch.	5 00	
Covert, Cong. ch. La. Mis. Soc.	10 00	
Eaton Rapids, 1st Cong. ch.	15 00	
Irving, Cong. ch.	3 44	
Kalamazoo, M. Heydenburk,	10 00	
Manistee, 1st ch. (com. collec.),	16 72	
Middleville, Cong ch.	5 65	
Morenci, Cong. ch.	10 00	
Northport, 1st Cong. ch.	14 90	
Union City, A friend,	500 00	603 71

MISSOURI.

Kidder, Cong. ch.	3 56	
Kirksville, J. S. Blackman,	10 00	
St. Louis, Fifth Cong. ch.	55 47	
Stewartsville, Cong. ch.	14 70	83 73

MINNESOTA.

Minneapolis, Plymouth ch.	32 62	
Morris, Cong. ch.	7 00	39 62

IOWA.

Belmond, Rev. J. D. Sand,	1 00	
Decorah, 1st Cong. ch.	32 81	
Des Moines, Plymouth ch.	148 16	
Grand View, Ger. Cong. ch.	16 00	
Magnolia, Cong. ch.	2 00	
Quasqueton, Mrs. R. L Wright,	2 60	
Waterloo, Cong. ch.	50 80	253 37

WISCONSIN.

Delavan, A friend,	25 00	
Monroe, Our family miss'y box,	7 50	
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Watertown, Cong. ch.	12 63	82 88

KANSAS.

Brookville, A. C. W.	7 00	
Conway, Rev. G. P. Claflin,	2 10	
Fancy Creek, J. & F. H. Pettijohn,	2 00	
Millwood, Charles S. Foster,	35 00	
Oswego, Cong. ch.	1 36	47 46

NEBRASKA.

Milford, 1st Cong. ch.	5 90	
Olive Branch, Ger. Cong. ch.	10 00	
Silver Creek, Cong. ch.	1 68	
Steele City, Cong. ch. m. c.	5 00	
Wayland, Cong. ch.	1 05	23 63

WASHINGTON TERRITORY.

Utsalady, A friend,		20 00

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Garafraxa, 1st Cong. ch.	6 00	
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WISCONSIN. — Rosendale, Cong. s. s.	6 59
COLORADO. — Denver, George Ford, for a boy in Sirur,	30 00
	422 02

Donations received in November,	14,912 13
Legacies " " "	3,082 09
	$17,994 22

Total from September 1st to November 30th, 1881, Donations, $43,352.27; Legacies, $24,522.58 = $67,874.85.

FOR YOUNG PEOPLE.

THE MARSHALL ISLANDS OF MICRONESIA.

BY REV. J. F. WHITNEY.

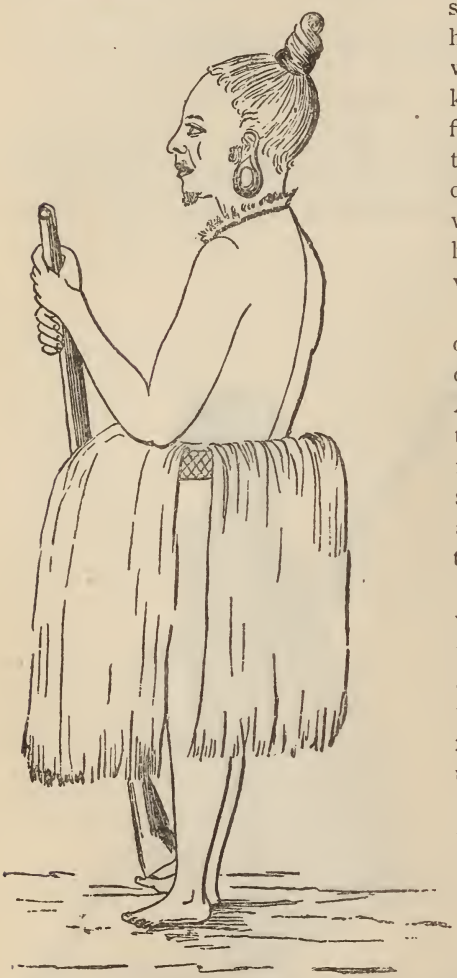
THE thirty islands of the Marshall group lie between 4° and 14° north latitude, and are divided into two ranges, the Ratak and the Ralik. The "Morning Star," during her yearly voyages, visits islands on both these ranges, and the young people may like to learn more about the dwellers there. Artists have not visited these regions as yet, and our illustrations must be taken from some rough sketches contained in a pamphlet by a German consul at Jaluij, published at Leipsic in 1880.

KABUA, CHIEF OF RALIK.

Kabua is the highest chief of the Ralik range. He is represented in native costume. The face and the upper portion of the body are tattooed. This practice of tattooing is a cruel part of heathen worship. Through the influence of the gospel the practice has been almost discontinued on some of the islands. But the marks once made are permanent; nothing can wash them out. Are they not just like the deep stains which sin makes on the character; stains so deep that only Almighty grace can remove them?

The skirt which Kabua wears is made of bark and is very heavy. It is made to set out, both before and behind, by a huge bustle. A bark mat, like the one here seen as an apron, is worn by the women as well as by the chiefs.

The spear in Kabua's hand is made of cocoanut-wood. These spears are much used in fishing as well as in war. Boys throw them in their play while very young, and they are early skillful enough to spear little fishes. Did you ever see a school of fish? Sometimes a hundred or more large fish, called skip-jacks, come into a Micronesian lagoon and are driven into shallow water. Then a peculiar shout is made, and each man and boy who hears catches a spear and runs to the sport. What an exciting time they have of it, with their spears flying hither and thither at the hapless fish! In the early days of our work at Ebon we found it impossible to keep our school quiet when a *school* of fish appeared. The boys would hear the shout and instantly dart out-of-doors, almost before we knew it. It was quite an advance when our pupils had learned to ask permission if they wished to leave school.



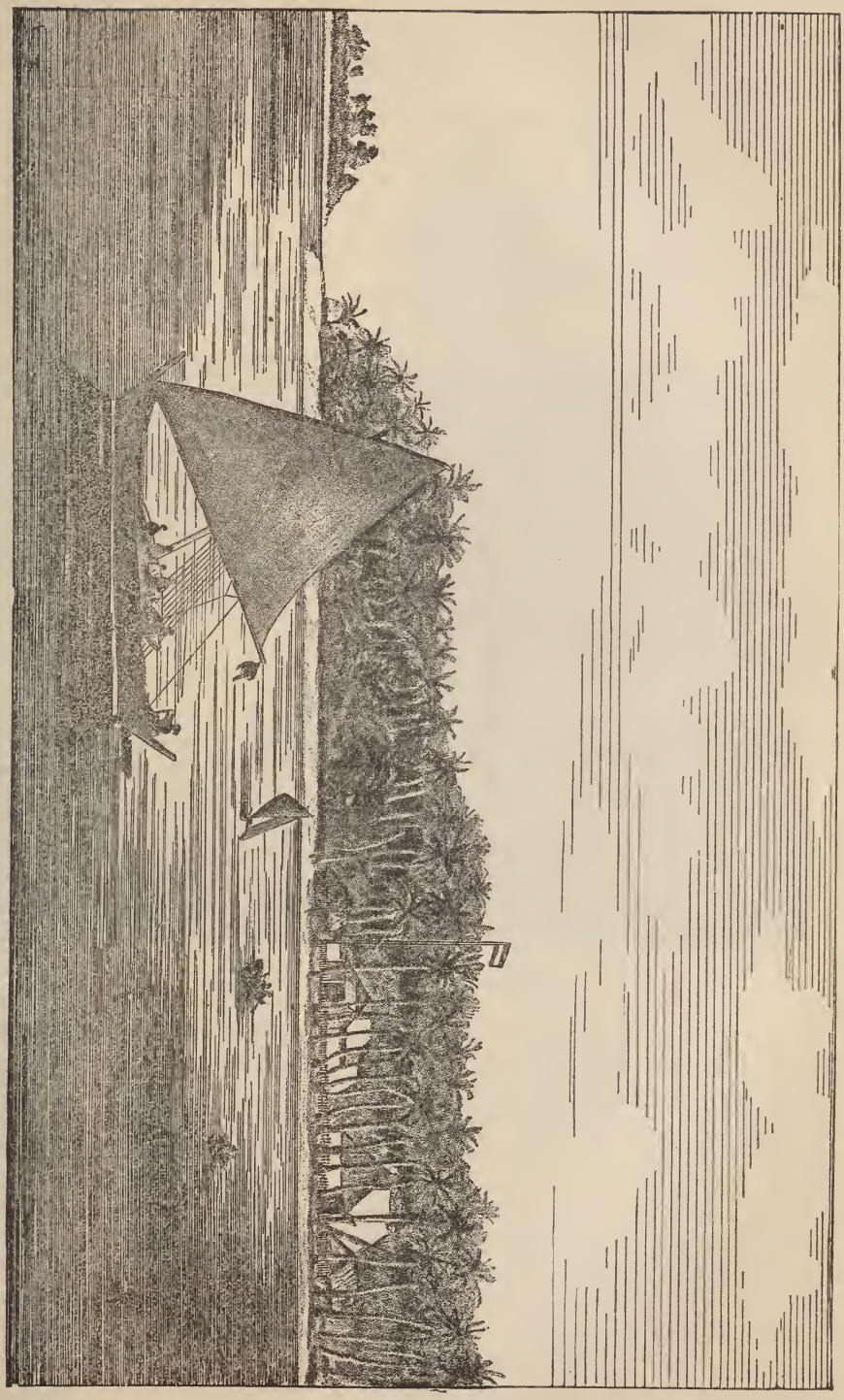
NATIVE MAN.

Our next picture shows in outline an ordinary native in full costume. His only mark of civilization is the gun. Among these islands firearms begin to take the place of spears in war. These new weapons do not increase bloodshed, as might be supposed, inasmuch as parties armed with guns seem afraid to go near each other.

The natives have their ears pierced when very young; and then by pressing, first a small stick, afterward larger and larger sticks, through the opening, they continually stretch the ring of flesh. This stretching process is kept up until the ring of flesh reaches an enormous size, much greater than the natural size of the whole ear. I have put my arm, coat-sleeve and all, through the ear of an old man.

The men wear their hair in a knot at the top of the head. They wind it two or three times around their fingers, and then pull the end through the coil.

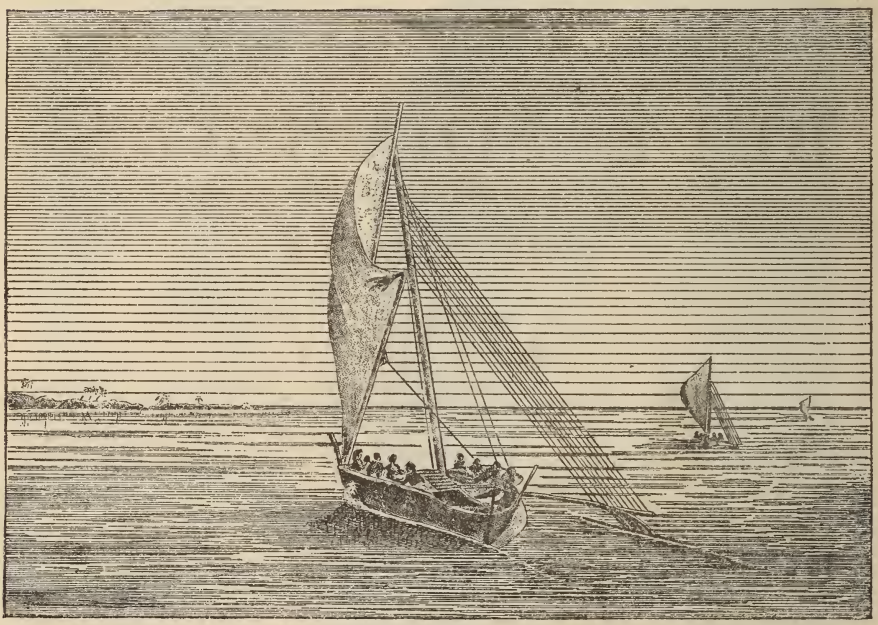
Ebon was formerly the principal island of the Ralik, or Western, range, and it was there that the missionary work was begun. It has still the largest church of any island of the group, and from this church five ordained ministers have come, two of whom are entirely supported by the people. But as Ebon has no harbor for vessels of large size, Jaluij was chosen by the German traders as their central station. The buildings shown in the picture on the next page belong to one of the trading stations. All the coral islands are much like this



A PORTION OF JALUIJ FROM THE LAGOON, SHOWING ANCHORAGE AND ONE TRADING STATION.

one, low and having a dense forest of cocoa-nut trees, with a sprinkling here and there of pandanus and other trees. You see no bread-fruit trees in this picture, as they were all blown down by a hurricane which swept over Jaluij a few years ago.

The natives are skillful navigators, and show much ingenuity in building their canoes. The body of the canoe is hewn out of the bread-fruit tree, and the parts are tied together with cocoa-nut cord. Stem and stern are just alike, and in tacking the sail is moved from one end of the canoe to the other. The outrigger, which is designed to steady the craft, must always be kept to the wind, or the sail would go over into the water. The mast simply rests in a socket, and is not secured at the foot, being held by the stays made fast to the out-



MARSHALL ISLAND CANOES UNDER SAIL.

rigger and to the ends of the canoe. The masts and spars are usually made from drift-wood, for large trees and mill-logs, drifting probably thousands of miles, from the northwest, are washed on the shores of these coral islands.

With these canoes, each from thirty to sixty feet long, the natives sail from island to island, with neither compass nor chart, guided only by the wind, the stars, and the wave lines. Should they be overtaken by a storm and lose their bearings they can only guess which way the land is. Sometimes they drift away, and, if not lost, are for days and weeks without food. But more important for them than even chart and compass to guide their canoes is the chart of God's Word to guide their lives. They greatly need this. You who read these words can help in giving it to them. Perhaps some of you may yet go to these isles which are waiting for God's law.

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